



The Effect of a Maid of Honor, and an Infant
by the artist, the artist's name is the



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MASTER-PRACTICE

OF THE ART AND MYSTERY OF SURGERY

IN TWO PARTS.

The First containing the Art and MYSTERY OF SURGERY
As it was practis'd in the Year 1670.

THE SECOND PART.

Of the Benefits of Marriages and the Prejudices of
Injurious Marriages, Signs of Infirmitie in Men and
Women: Of the manner of conceiving, Of the
growth of Children to parturition, Of the manner
The Cause and Cure of the various Disorders
growth of Venery, Of the manner and Cure of the
Midwives, Of the Organs of Generation in Men
men, and the Fabrick of the Woman, Of the
and Action of the Gestation, Signs of the
and whether a Male or Female, Of the
Advice to both Sexes in the Act of Generation,
And the Pictures of several monstrous Births.

The Second PART.

A Private Looking-glass for the Female Sex.

Treating of the various Maladies of the Female Sex,
all other Disorders incident to Women, and
Advice to young Women in the Choice of a Husband,
The whole being adorn'd with several Pictures of
this kind always Publish'd.

OF THE ART AND MYSTERY OF SURGERY

PRINTED BY J. STURGEON, At the Sign of the Crown, in St. Dunstons Church-yard.



I'VE read this useful tract and therein find
 The lively strokes of Aristotle's Mind
 And they that do with understanding read
 Will find it is a Master-Piece indeed;
 For on this subject there is none can write,
 At least so well as our great Stagyrte,
 He Nature's Cabinet hath open laid,
 And her abstrusest Secrets here display'd;
 Here modest Maids, and Women being ill,
 Have got a Doctor to advise with skill,
 Where they mayn't only their distemper see,
 But find a sure and proper remedy
 For each Disease, and every Condition;
 And have no other need of a physician;
 For which good end I'm sure it was design'd,
 And may the Reader the advantage find.

WILLIAM SALMON.

THE

The INTRODUCTION.

IF one of the meanest capacity were ask'd, What was the wonder of the world? I think the most proper answer would be, Man. He being the little world, to whom all things are subordinate; agreeing in the genius with sensitive things; all being animals, but differing in the species. For man alone is endowed with reason.

And therefore the Deity at man's creation, (as the inspired Pen-man tells us) said, 'Let us make Man in our own image, after our own likeness.' As if the Lord had said, 'Let us make man in our image, that he may be (as a creature may be) like Us, and the same in his likeness may be our image, some of the Fathers do distinguish, as if by image the Lord doth plant the reasonable powers of the soul, reason, will and memory; and by Likeness, the qualities of the mind, Charity, Justice, Patience, &c. But Moses confounded this distinction, (if you compare these texts of Scripture) Gen. i. 17. and v. 1. Coloss. x. Eph. v. 14. And the apostle where he saith, 'He was created after the image of God, in knowledge, and the same in righteousness and holiness.' The Greeks there represent him, as one turning his eyes upwards towards him, whose image and superscription he bears.

*See how the heaven's high architect
Hath fram'd man in this wise,
To stand, to go, to look erect,
With body, face, and eyes.*

And Cicero says, like Moses, All creatures were made to rot on the earth, except man, to whom was given an upright frame to contemplate his Maker, and behold that mansion prepared for him above.

Now to the end that so noble and glorious a creature might not quite perish, it pleased the Creator to give unto woman the field of generation for a receptacle of human seed; whereby that natural and vegetable soul, which lies potentially in the seed, may by the plastick power be reduced into act: That man who is a mortal creature by leaving his off-spring behind him, may become immortal, and survive in his posterity.

And because this field of generation, the womb, is the place where this excellent creature is formed, and that in so wonderful a manner, that the royal Psalmist (having meditated thereon) cries out as one in extasy, 'I am fearfully and wonderfully made.' It will be very necessary to treat largely thereon in this book, which, to that end, is divided into two parts: The First whereof treats of the manner and parts of generation in both sexes; for from the mutual desire they have to each other, which nature has implanted in them to that end, that delight which they take in the act of copulation, does the whole race of mankind proceed: And a particular account of what things are previous to that act, and also what are consequential of it, and how each member concerned in it is adapted, and fitted to that work, to which nature has design'd it. And though in uttering those things, something may be said which those that are unclean may make bad use of, and use it as a motive to stir up their bestial appetites; yet such may know this was never intended for them; nor do I know any reason that those sober persons for whose use this was meant, should want the help hereby designed them, because vain loose persons will be ready to abuse it.

The second Part of this Treatise is wholly designed for the female sex, and does largely not only treat of the distempers of the womb, and the various causes, but also give you proper remedies for the cure of them: For such is the ignorance of most women, that when by any distemper those parts are afflicted, they neither know from whence it proceeds,
nor

nor how to apply a remedy; and such is their modesty also, that they are unwilling to ask, that they may be informed. And for the help of such is this designed, for having my being from a woman I thought none had more right to the grapes than she that planted the vine.

And therefore observing that among all diseases incident to the body, there are none more frequent and perilous, than those that do arise from the ill state of the womb, for thro' the evil quality thereof, the heart, the liver, and the brain are affected, from whence the actions, vital, natural, and animal, are hurt; and the virtues concoctive, sanguificative, distributive, attractive, expulsive, retentive, with the rest, are all weakened; so that from the womb come convulsions, epilepsies, apoplexies, palsies and fevers, dropies, malignant ulcers, &c. And there is no disease so bad, but may grow worse from the evil quality of it.

How necessary therefore is the knowledge of these things, let every unprejudiced reader judge, for that many women labour under them, through their ignorance and modesty (as I said before) woful experience makes manifest: Here therefore (as in a mirror) they may be acquainted with their own distempers, and have suitable remedies, without applying themselves to physicians, against which they have so great reluctance.

(8)
ARISTOTLE'S
MASTER-PIECE
COMPLETED.

PART the FIRST.

CHAP. I.

Of Marriage, and at what Age Young Men and Virgins are capable of it : and why they so much desire it : Also, how long Men and Women are capable of having Children.

THERE are very few (except some profest debauchers) but what will readily agree, that marriage is honourable to all, being ordain'd by heaven in paradise, and without which no man or woman can be in a capacity honestly to yield obedience to the first Law of the Creation, increase and multiply : And since it is natural in young people to desire these mutual embraces, proper to the marriage-bed, it behoves parents to look after their children, and when they find them inclinable to marriage, not violently to restrain their affections, and oppose their inclinations, (which instead of allaying them, makes them but the more impetuous) but rather provide such suitable matches for them, as may make their lives comfortable, lest the crossing of their inclinations should precipitate them to commit those follies that may bring an indelable stain upon their families.

The

The inclinations of maids to marriage, is to be known by many symptoms, for when they arrive at puberty, which is about the 14th or 15th year of their age then their natural purgations begin to flow, and the blood, which is no longer taken to augment their bodies, abounding, stirs up their minds to vengery: External causes also may incite them to it; for their spirits being brisk and inflamed, when they arrive at this age, if they eat hard salt things, and spices, the body becomes more and more heated, whereby the desire to venereal embraces is very great, and sometimes almost insuperable. And the use of this so much desired enjoyment being denied to virgins, many times is followed by dismal consequences, as a green wessel colour, short breathings, tremblings of the heart, &c. But when they are married, and their venereal desires satisfied by the enjoyment of their husbands, those distempers vanish, and they become more gay and lively than before: Also, their eager staring at men, and affecting their company, shews that nature pushes them upon desiring coition, and their parents neglecting to get them husbands, they break through modesty to satisfy themselves in unlawful embraces. It is the same in brisk widows, who cannot be satisfied without the benevolence which their husbands used to give them.

At the age of 14, the Menfes in virgins begin to flow, when they are capable of conceiving, and continue generally to 44, when they cease bearing, unless their bodies are strong and healthful, which sometimes enable them to bear at 55. But many times the Menfes proceed from some violence offered to nature, or some morbid matter which often proves fatal to the party, and therefore these men that are desirous of issue, must marry women within the age aforesaid, or blame themselves if they meet with disappointments: Though, if an old man not worn out by diseases, and incontinency, marry a brisk lively lass, there is hopes of his having chil-

dren to threescore and ten, nay, sometimes till fourscore.

Hippocrates holds, that a youth at 15 years, or between that and 17, having much vital strength, is capable of getting children; and also, that the force and heat of procreating matter, increases till 45, 50, and 55, and then begins to flag, the seed by degrees becoming unfruitful, the natural spirits being extinguished, and the humours dried up. Thus in general, but as to particulars, it often falls out otherwise. Nay, it is reported by a credible author, that in Swedland, a man was married at 100 years, to a bride of 30, and had many children by her, but his countenance was so fresh, that such as knew him not, took him not to exceed 50. And in Campania where the air is clear and temperate, men of 80 years old, marry young virgins, and have children by them; shewing that age in them hinders not procreation, unless they be exhausted in their youth, and their yards shrivel'd up.

If any would know why a woman is sooner barren than a man, they may be assured, that the natural heat, which is the cause of generation, is more predominant in the latter, than in the former: For since a woman is truly more moist than man, as her monthly purgations demonstrate, as also the softness of her body; it is also apparent, that he doth not exceed her in her natural heat, which is the chief thing that concocts the humours into proper aliment, which the woman wanting, grows fat, when a man thro' his native heat, melts his fat by degrees, and his humours are dissolved, and by the benefit thereof are elaborated into feed. And this may also be added that women generally are not so strong as men, nor so wise and prudent, nor have so much reason and ingenuity in ordering affairs; which shews that thereby their faculties are hindered in operations.

C H A P. II.

How to get a male or female child, and of the embryo and perfect birth; with the fittest time for copulation.

WHEN a young couple are married, they naturally desire children, and therefore use those means that nature has appointed to that end: But notwithstanding their endeavours, they must know the success of all depends on a blessing of the Lord; not only so, but the sex, whether male or female, is from his disposal also: Though it cannot be denied, but secondary causes have influence therein, especially two, First, The genital humour, which is brought by the Arteria Præparantes, to the Testee, in the form of blood, and therefore elaborated into seed, by the seminisical faculty residing in them: To which may be added the desire of coition, which fires the imaginations with unusual fancies, and by the sight of brisk charming beauty, may soon inflame the appetite: But if nature be enfeebled, such meats must be eaten as will conduce to the affording such aliment as makes the seed abound and restores the decays of nature, that the faculties may freely operate, and remove impediments obstructing the procreation of children.

Then since diet alters the evil state of the body to a better, those who are subject to barrenness, must eat such meats as are of good juice, that nourish well, making the body lively, and full of sap, of which faculty are all hot moist meats: For according to Galen, seed is made of pure concocted, and windy superfluity of blood, where we may conclude there is a power in many things to accumulate seed, also to augment it, and other things of force to cause erection, as hen-eggs, pheasants, wood-cocks, gnat-snappers, thrushes, black-birds, young pigeons, sparrows, partridges, capons, almonds, pine-nuts, raisins, currants, all strong wines, taken sparingly, especial-

especially those made of the grapes of Italy. But erection is chiefly caused by scuram, eringoes, cresses, erysmon, parsnips, artichokes, turnips, rapes, asparagus, candied ginger, galings, acorns bruised to powder, drunk in muscadell, scallion, sea-shell-fish, &c. But these must have time to perform their operation, and you must use them for a considerable time, or you will reap but little benefit by them. The act of coition being over, let the woman repose herself on the right side, with her head lying low, and her body declining, that by sleeping in that posture, the cawl on the right side of the matrix may prove the place of the conception, for therein is the greatest generative heat, which is the chief procuring cause of male children, and rarely fails the expectation of those who experience it, especially if they do but keep warm without much motion, leaning to the right, and drinking a little spirit of saffron, and juice of hyssop in a glass of malaga, or alicant, when they ly down and arise, for the space of a week.

For a female child, let a woman lye on the left side, strongly fancying a female in the time of procreation, drinking the decoction of female mercury four days, from the first day of purgation, the male mercury having the like operation in case of a male: For this concoction purges the right and left side of the womb, opens the receptacles, and makes way for the seminary of generation to beget a female, the best time is, when the moon is in the wane, in Libra or Aquarius. Advicene says, "When the
 "Menses are spent, and the womb cleansed, which
 "is commonly in five, or seven days at most if a
 "man lie with his wife from the first day she is
 "purged, to the fifth, she will conceive a male, but
 "from the fifth to the eight a female: and from the
 "eight to the twelfth, a male again. But after that
 "perhaps neither distinctly; but both in a Hermaphrodite." In a word, they that would be happy in the fruits of their labour, must observe to use
 copulation

copulation in a due distance of time, not too often, nor too seldom, for both are alike hurtful; and to use it immediately, weakens and waxes their spirits, and spoils the seed; and thus much for the first particular. The second is to let the reader know how the child is formed in the womb, what accident it is liable to there, how nourished and brought forth.

There are various opinions concerning this matter: Therefore I will shew what the learned say about it: Man consists of an egg, which is impregnated in the Testicles of the woman, by the more subtile part of man's seed, but the forming faculty and virtue in the seed, is a Divine gift, it being abundantly endued with a vital spirit, which gives sap and form to the embryo: So that all parts and bulk of the body, which is made up in few months, and gradually formed into the lovely figure of a man, do consist in and are adumbrated thereby, which is incomparably expressed in the cxxxviii. Psalm, 'I will praise thee, O Lord, because I am wonderfully made, &c. And the physicians have sighted four different times, wherein a man is framed and perfected in the womb, the first moon after coition being perfected in the first week, if no flux happens that sometimes falls out, through the slippriness of the Matrix of the head thereof, that shifts over like a rose bud, and opens on a sudden, by means of forming, is assigned to be, when nature makes manifest mutation in the conception, so that all substance seems congealed flesh and blood which happens twelve or fourteen days after copulation. And though this fleshy mass abounds with fiery blood, yet it remains undistinguishable, without form or figure, and may be called an Embryo; and compared to seed sown in the ground which through heat and moisture grows by degrees into a perfect form, either in plant or grain. The third time assigned to make up this fabrick, is when the principal parts shew themselves plain; as the heart, whence proceed the arteries. The brain, from

from which the nerves, like small threads, run thro' the whole body, and the liver, that divides the chyle from the blood brought to it by the Vena Porta, the two first are fountains of life that nourish every part of the body, in framing which, the faculty of the womb is buried, from the time of conception, to the eight day of the first month.

Lastly, About the thirtieth day, the outward parts are seen finely wrought, and distinguished by joints, when the child begins to grow, from which time, by reason the limbs are divided, and the whole frame is perfect, it is no longer an Embryo, but a perfect child, most males are perfect by the thirtieth day, but females seldom till the forty-second or forty-fifth day, because the heat of the womb is greater in producing the male than female; and for the same reason a woman going with a male child, quickens in three months, but going with a female rarely under four, at which time also its hair and nails come forth, and the child begins to stir, kick, and move in the womb, and then women are troubled with loathing of their meat, and greedy longing for things that are contrary to nutriment, as coals, rubbish, chalk, &c. Which desire often occasions abortions and miscarriage, some women have been so extravagant as to long for hob nails, leather, man's-flesh, horse-flesh, and other unnatural as well as unwholesome food, for want of which things they have either miscarried, or the child has continued dead in the womb for many days, to the eminent hazard of their lives. But I shall now proceed to shew by what real means the infant is sustained in the womb, and what posture it there remains in.

Various are the opinions about nourishing the Foetus in the womb, some say, by blood only, from the Umbilical vein, others by chyle, taken in by the mouth; but it is nourished diversly according to the several degrees of perfection, that an egg passes from a conception to a Foetus ready for birth.

But

But first, let us explain the meaning of the Ovum or egg, in the generation of the Fœtus, there are two principles, active and passive; the active is the man's seed, elaborated in the Testicles, out of the arterial blood and animal spirits; the passive is an egg, impregnated by the man's seed. And the nature of conception is thus: The most spiritous part of man's seed, in the act of generation, reaching up to the Testicles of the woman, which contains divers eggs, impregnates one of them, which being conveyed by the Oviducts to the bottom of the womb, presently begins to swell bigger and bigger, and drinks in the moisture that is plentifully sent thither, as seeds suck moisture in the ground, to make them sprout out: when the parts of the Embryo begin to be a little more perfect, and that at the same time the Chorion is very thick, that the liquor cannot soak through it, the umbilical vessels begin to be formed, and to extend the side of the Amnion, which they pass through, and all through the Allantoides and Chorion, and are implanted in the Placenta, which gathering upon the Chorion, joins to the Uterus. And now the arteries that before sent out the nourishment into the cavity of the womb, open by the orifice into the Placenta, where they deposite the said juice, which is drunk up by the umbilical vein, and conveyed by it, first to the liver of the Fœtus, and then to the heart, where its more thin and spiritous part is turned into blood, while the grosser part of it descending by the Aorta, enters the umbilical arteries and is discharged into its cavity, by those branches that run thro' the Amnion.

As soon as the mouth, stomach, gullet, &c. are formed so perfectly, that the Fœtus can swallow, it sucks in some of the grosser nutritious juice, that is deposited in the Amnion by the Umbilical arteries, which descending into the stomach and intestines, is received by the lacteal Veins, as in adult persons.

The Fœtus being perfected, at the time before specified,

specified, in all its parts, it lies equally balanced in the womb, as the center on his head, and being long turned oval, so that the head a little inclines, and it-lays its chin on its breast, its heels and ancles, upon its buttocks, its hands on its cheeks, and its thumbs to its eyes; but its legs and thighs are carried upwards, with its hams bending, so that they touch the bottom of its belly, the former, and that part of the body which is over against us, as the fore-head, nose, and face, are towards the mother's back, and the head inclining downwards, towards the rump bone, that joins to the Os Sacrum, which bone together with the Os Pubis, in the time of birth, part is loosed; whence it is that male children commonly come with their faces downwards, or with their head turned somewhat Oblique, that their faces may be seen, but the female children, with their faces upwards; though sometimes it happens, that births do not follow according to nature's order, but children come forth with their feet standing, their necks bowed, and their heads lying oblique; with their hands stretched out, which greatly endangers themselves and the mother, giving the midwife great trouble to bring them into the world: But when all things proceed in nature's order, the child, when the time of birth is accomplished, is desirous to come forth of the womb, and by inclining himself, he rolls downwards, for he can no more be obscured in those hidden places, and the heat of the heart cannot consist without external respiration, whereof being grown great, more and more desirous of nutriment and light, when covering the ætherial air, by struggling to obtain it, breaks the membranes and coverings, whereby he was restrained, and fenced against attrition; and for most part with bitter pangs of the mother, issueth forth into the world, commonly in the ninth month. For then the matrix being divided, and the Os Pubis loosened, the woman strives to cast out her burden, and the child does the like to get forth, by the help

E. The Variation of the Vessels which makes up the Navel-String.
 G. G. The Infant as it lieth perfect in the Womb near the Time of Delivery.
 H. The Infusion of the Umbilical Vessels into the Navel of the Infant.

B. A portion of the Amnion.

C.C. The Membrane of the Womb dissected.

D. The Placento, being a fleshy Substance endued with many small Vessels by which the Infant receives its Nourishment.

E. The Variation of the Vessels which makes up the Navel-string.

G.G. The Infant as it lieth perfect in the Womb near the Time of Delivery.

H. The Insertion of the Umbilical Vessels into the Navel of the Infant.

The form of a child in the womb, disrobed of its r



The Explanation of the

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- B. A portion of the Amnion.
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- D. The Placenta, being a fleshy Substance en
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help of its inbred strength, and so the birth comes to be perfect; but if the child be dead, the more dangerous the delivery, though nature often helps the woman's weakness herein: But the child that is quick and lively labours no less than the woman. Now there are births at seven or eight months, and some women go to the tenth month; but of these, and the reasons of them, I shall speak more largely in another place.

C H A P. III.

The reason why children are like their parents, and that the Mother's imaginations contribute thereto, and whether the Man or Woman is the cause of the male or female child.

L Aetantius is of opinion, that when a man's seed falls on the left side of the womb; it may procure a male child; but because it is the proper place for a female, there will be something in it, that resembles a woman; that is, it will be fairer, whiter, and smoother, not very subject to have hair on the body or chin: it will have lank hair on the head, the voice small and sharp, and the courage feeble: And on the contrary, that a female may chance to be gotten if the seed fall on the right side; but then thro' the abundance of heat, she shall be big-bon'd, full of courage, having a masculine voice, and her chin and bosom hairy, not being so clear as others of that sex, and subject to quarrel with her husband for superiority.

In case of similitude, nothing is more powerful than the imagination of the mother; for if she fasten her eyes upon any object, and imprint it on her mind, it oft-times so happens that the child in some part or other of its body, has a representation thereof: And if, in the act of copulation, the woman earnestly look upon the man, and fix her mind

mind upon him, the child will resemble its father. Nay, though a woman in unlawful copulation, yet if she fix her mind upon her husband the child will resemble him, though he never got it. The same effect of imagination causes warts, strains, molth-spots, dalties, though indeed they sometimes happen through frights, or extravagant longing; many women being with child, seeing a hare cross them, will through the force of imagination, bring forth a child with a hairy lip. Some children are born with flat noses, wry mouths, great blubber lips, and ill shaped bodies: and must ascribe the reason to the imagination of the mother, who hath cast her eyes and mind upon some ill-shaped creatures: Therefore it behoves all women with child, if possible, to avoid such sights or at least not to regard them. But though the mother's imaginations may contribute much to the features of the child, yet in manners, wit, and propension of the mind, experience tells us, that children are commonly of the condition with their parents, and same tempers. But the vigour or disability of persons in the act of copulation, many times causes it to be otherwise: For children got through the heat and strength of desire, must needs partake more of the nature and inclination of their parents, than those that are begotten with desires more weak: And therefore the children begotten by men in their old age, are generally weaker than those begotten by them in their youth.

As to the share which each of the parents has in begetting the child, we will give the opinion of the ancients about it.

Though it is apparent (say they) that the man's seed is the chief efficient and beginning of the action, motion and generation; yet that the woman affords seed, and effectually contributes in that point to the procreation of the child, is evinced by strong reasons. In the first place, seminary vessels had been given her in vain, and genital Testicles inverted, if the woman wanted seminal excrecence; for
nature

nature doth nothing in vain; therefore we must grant, they are made for the use of seed and procreation, and fixed in their proper place, both the Testicles and receptacles of seed, whose nature is to operate and afford virtue to the seed. And to prove this, there needs no stronger argument (say they) than, that if a woman do not use copulation to eject her seed, she often falls into strange diseases, as appears by young women and virgins: A second reason they urge is, that although the society of a lawful bed consists not altogether in these things, yet it is apparent, the female sex are never better pleased, nor appear more blyth and jocund than when they are satisfied this way: which is an inducement to believe, they have more pleasure and titulation therein than men. For, since nature causes much delight to accompany ejection, by the breaking forth of the swelling spirits, and the swiftness of the nerves; in which case, the operation on the woman's part is double, she having an enjoyment both by ejection and reception, by which she is more delighted in the act.

Hence it is (say they) that the child more frequently resembles the mother than the father, because the mother contributes most towards it. And they think it may be further instanced, from the endeared affection they bear them; for, that besides their contributing seminal matter, they feed, and nourish the child with the purest fountain of blood until its birth. Which opinion Galen affirms, by allowing children to participate most of the mother, and ascribes the difference of sex to the operation of the menstrual blood; but the reason of the likeness he refers to the power of the seed; for, as plants receive more nourishment from fruitful ground, than from the industry of the husbandman; so the infant receives in more abundance from the mother than the father. For first, The seed of both is cherished in the womb, and there grows to perfection, being nourished with blood: And for this reason

reason it is (say they) that children for the most part love their mother best, because they receive most of their substance from their mother: For about nine months, she nourishes her child in the womb with her purest blood, then her love towards it newly born, and its likeness do clearly shew, that the woman affordeth feed, and contributes more towards making the child than the man.

But in all this the ancients were very erroneous, for the Testicles (so called in women) afford not any seed but are two eggs, like those of fowls, and other creatures; neither have they any office as those of men, but are indeed Ovaria, wherein the eggs are nourished by the sanguinary vessels dispersed through them, and from thence one or more (as they are foecundated by the man's seed) is separated and conveyed into the womb, by the oviducts. The truth of this is plain, for if you boil them, their liquor will be the same colour, taste and consistency, with the taste to birds eggs; if any object they have no shells, that signifies nothing; for the eggs of fowls, while they are in the ovary; nay after they are fastened into the uterus, have no shell: And though when they are laid they have one, yet that is no more than a defence which nature has provided them against any outward injury, while they are hatched without the body; whereas those of women being hatched within the body, need no other fence than the womb, by which they are sufficiently secured.

And this is enough, I hope, for the clearing of this point. As to the third thing proposed, as whence grows the kind, and whether the man or woman is the cause of the male or female infant.

The primary cause we must ascribe to God, as is most justly his due, who is the ruler and disposer of all things, yet he suffers many things to proceed according to the rules of nature, which proceed by their inbred motion, according to usual and natural courses, without variation. Though indeed by fa-
your

vour from on high, Sarah conceived Isaac, Hannah, Samuel, and Elizabeth John the Baptist: But these were all very extraordinary things, brought to pass by a divine power, above the course of nature: Nor have such instances been wanting in latter days: therefore I shall wave them, and proceed to speak of things natural. The ancient physicians and philosophers say, That since there are two principles out of which the body of man is made, and which render the child like the parents, and by one or the other sex, viz. Seed common to both sexes, and menstrual blood proper to the woman only, the similitude (say they) must needs consist in the force and virtue of the male or female: So that it proves like the one or the other, according to the plenty afforded by either; but that the difference of the sex is not referred to the seed, but to the menstrual blood which is proper to the woman, is apparent: For were that force altogether retained in the seed, the male seed being of the hottest quality, male children would abound, and few of the female be propagated: Wherefore the sex is attributed to the temperament of the active qualities, which consists in heat and cold, and the nature of the matter under them; that is, the flowing of the menstruous blood; but now the seed (say they) affords both force to procreate and form the child, and matter for its generation; and, in the menstruous blood there is both matter and force; for as the seed most helps the material principle, so also does the menstrual blood the potential feed; which is (says Galen) blood well concocted by the vessels that contain it. So that blood is not only the matter of generating the child, but also seed in possibility that menstrual blood hath both principles.

The ancients further say, That the seed is the stronger efficient; the matter of it being very little in quantity, but the potential quality of it is very strong: Wherefore if these principles of generation, according to which the sex is made, were
only

only (say they) in the menstrual blood then would the children be all mostly females; as, were the efficient force in the seed, they would be all males; but since both have operation in menstrual blood, matter predominates in quantity; and in the seed force and virtue. And therefore Galen thinks the child receives its sex rather from the mother, than from the father; for though his seed contributes a little to the material principle, yet it is more weakly. But for likeness it is referred rather to the father, than to the mother. Yet the woman's seed receiving strength from the menstrual blood, for the space of nine months, overpowers the man's as to that particular; for the menstrual blood flowing in vessels, rather cherishes the one than the other; from which it is plain, the woman affords both matter to make, and force and virtue to perfect the conception; though the female's seed be fit nutriment for the male's, by reason of the thinness of it, being more adapted to make up conception thereby. For as of soft wax and moist clay, the artificer can frame what he intends, so say they, the man's seed mixing with the woman's, and also with the menstrual blood, helps to make the form and perfect part of man.

But with all imaginable deference to the wisdom of our fathers, give me leave to say, that their ignorance in the anatomy of man's body, has led them into the paths of error, and run them into great mistakes, for their hypothesis of the formation of the embryo from cotomixture of seed, and the nourishment of it too in the menstruous blood, being wholly false, their opinion in this case, must of necessity be so also.

I shall therefore conclude this chapter, and only say, that although a strong imagination of the mother may often determine the sex, yet the main agent in this case is the plastick or formative principle, which is the efficient in giving form to the child, which gives it this or that sex, according to those laws and
rules

rules given to us by the wise Creator of all things, who both makes and fashions it, and therein determines the sex according to the council of his own will.

C H A P. IV.

A discourse of Man's soul that it is not propagated by the Parents, but is infused by its Creator, and can neither die nor corrupt. At what time it is infused, of its immortality, and certainty of the resurrection.

MA N'S soul is of so divine a nature and excellency, that man himself cannot in any wise comprehend it, it being the infused breath of the Almighty, of an immortal nature, and not to be comprehended but by him that gave it. For Moses by holy inspiration, relating the original of man, tells us, 'That God breathed into his nostrils the breath of life, and he became a living soul.' Now as for all other creatures, at his word they were made and had life; but the creature God had appointed to set over his works, was the peculiar workmanship of the Almighty, forming him out of the dust of the earth, and condescending to breathe into his nostrils the breath of life, which seems to denote more care and (if we may so term it) labour used about man, than about all other creatures, he only partaking and participating of the blessed divine nature, bearing God's image in innocence and purity; whilst he stood firm, and when by his fall that lively image was defaced, yet such was the love of his Creator towards him, that he found out a way to restore him; the only begotten Son of the eternal Father, coming into the world to destroy the works of the devil, and to raise up man from that low condition, to which his sin and fall had reduc'd him, to a state above that of angels.

If therefore man would understand the excellency

lency of his soul, let him turn his eyes inwardly and look into himself, and search diligently his own mind; and there he shall see many admirable gifts and excellent ornaments, that must needs possess him with wonder and amazement, as Reason, Understanding, Freedom of Will, Memory, &c. that plainly shew the soul to be descended from a heavenly original and that therefore it is of an infinite duration and not subject to annihilation. Yet for its many offices and operations whilst in the body, it goes under several denominations: For when it enlivens the body, it is called the soul; when it gives knowledge, the judgment of mind; and when it recalls things past, the memory; whilst it discourses and discerns, reason; whilst it contemplates, the spirit; whilst it is the sensitive parts, the senses. And these are the principal offices, whereby the soul declares its powers, and performs its action, for being seated in the highest parts of the body, it diffuseth its force into every member; not propagated from the parents, nor mixt with gross matter; but the infused breath of God immediately proceeding from him, not passing from one to another, as was the opinion of Pythagoras, who held a transmigration of the soul, but that the soul is given to every infant by infusion, is the most received and orthodox opinion; and the learned do likewise agree that this is done when the infant is perfected in the womb, which happens about the twenty-fourth day after conception, especially for males, who are generally born at the end of nine months; but in females, who are not so soon formed and perfected, through defect of heat, not till the fiftieth day. And though this day, in all cases, cannot be truly set down, yet Hyppocrates has given his opinion, when the child hath its present form, when it begins to move, and when born, if in due season: In his book of the Nature of Infants, he says, If it be a male, and he be perfect on the thirtieth day, and move on the ninetieth, he will be born

born at the seventh month: But if he be perfectly formed on the thirty-fifth day, he will move on the seventieth and be born in the eighth month. Again if he be perfectly formed on the forty-fifth day, he will move on the nintieth, and be born in the ninth month. Now from these passing of days and months, it plainly appears, that the day of forming being doubled, makes up the day of moving, and that day three times reckoned makes up the day of birth.

As thus, when thirty-five perfects the form, if you double it, makes seventy, the day of motion, and three times seventy amounts to two hundred and ten days, which allowing thirty days to a month, makes seven months; and so you must consider the rest. But as to a female, the case is different, for it is longer perfecting in the womb, the mother ever going longer with a boy than a girl, which makes the account differ; for a female formed in thirty days, moves not till the seventieth day, and is born in the eighth month: When she is formed on the fortieth, she moves not till the eightieth, and is born the eighth month: But if she be perfectly formed on the forty-fifth day, she moves on the ninetieth, and is born on the ninth month; but if she that is formed on the sixtieth day, moves the hundred and tenth, and will be born on the tenth month. I treat the more largely hereof, that the reader may know the reasonable soul is not propagated by the parents, but is infused by the Almighty, when the child hath its perfect form, and is exactly distinguished in its lineaments.

Now as the life of every other creature, as Moses shews, is in the blood; so the life of man consisteth in the soul, which although subject to passion, by reason of the gross composures of the body, in which it has a temporary confinement; yet it is immortal, and cannot in itself corrupt, or suffer change, it being a spark of the Divine Mind; and that every man has a peculiar soul, plainly appears by the vast

difference between the Will, Judgment, Opinion, Passions, Affections, in men. And this David observes, saying, 'God hath fashioned the hearts and minds of all men, and has given to every one his own being, and a soul of its own nature.' Hence Solomon rejoiced that God had given him a happy soul, and a body agreeable to it. It has been disputed among the learned, in what part of the body the soul resides; and some are of opinion its residence is in the middle of the heart, and from thence communicates itself to every part, which Solomon in the fourth of the Proverbs, seems to affirm, when he says, 'Keep thy heart with all diligence, for out of it are the issues of life. But many curious physicians, searching the works of nature, in man's anatomy, do affirm, that its chief seat is in the brain, from whence proceed the senses, faculties, and actions, diffusing the operation of the soul through all parts of the body; whereby it is enlivened with heat and force to the heart, by the arteries, corodities, or sleepy arteries; which part upon the throat, the which if they happen to be broken or cut, they cause barrenness; and if stopped, an apoplexy: For there must necessarily be ways, through which the spirits, animal and vital, may have intercourse, and convey native heat from the soul. For though the soul has its chief seat in one place, it operates in every part exercising every Member, which are the soul's instruments by which she discovers her power. But if it happen that any of the organical parts are out of tune, its whole work is confuted, as appears in idiots and mad-men, though in some of them, the soul by a vigorous exerting its power, recovers its innate strength, and they become right after a long despondency in mind; but in others it is not recovered again in this life. For as fire under ashes, or the sun obscured from our sight by thick clouds, afford not their full lustre, so the soul overwhelmed in moist or morbid matter is darkened, and reason thereby over-cloud-
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ed, and though reason shines less in children than in such as are arrived to maturity, yet no man must imagine that the soul in an infant grows up with the child, for then would it again decay; but it suits itself to nature's weakness, and the imbecility of the body wherein it is placed, that it may operate the better. And as the body is more and more capable of receiving its influence, so the soul does more and more exert its faculties, having force and endowments at the time it enters the form of a child in the womb, for its substance can receive nothing less. And thus much to prove that the soul comes not from the parents, but is infused by God; I shall next prove its immortality, and so demonstrate the certainty of our resurrection.

That the soul of man is a Divine Ray, infused by the Sovereign Creator, I have already proved, and now come to shew that whatever immediately proceeds from him, and participates of his nature, must be as immortal as its original; for though all other creatures are endued with life and motion, yet they want a reasonable soul; and from thence it is concluded, that their life is in their blood, and that being corruptible, they perish and are no more: But man being endowed with a reasonable soul, and stamped with the Divine Image, is of a different nature; and though his body be corruptible, yet his soul being of an immortal nature, cannot perish; but must, at the dissolution of his body, return to God who gave it, either to receive reward or punishment. Now that the body can sin of itself is impossible; because wanting the soul, which is the principle of life, it cannot act, nor proceed to any thing either good or evil; for could it do so, it might sin even in the grave; but it is plain, that after death there is a cessation: For as death leaves us, so judgement will find us.

Now Reason having evidently demonstrated the soul's immortality, the holy scriptures do abundantly give testimony to the truth of the resurrection;

as the reader may see by perusing the fourteenth and ninth chapters of Job, and the fifth of St. John, I shall therefore leave the further discoursing of this matter to Divines, whose proper province it is, and return to treat of the works of nature.

C H A P. V.

Of Monsters, and monstrous births, and the several reasons thereof, according to the opinion of the ancients, also whether monsters are endowed with reasonable souls; and whether devils can ingender is briefly here discussed.

BY the ancients, monsters are ascribed to depraved conceptions, and are designed to be excursions of nature, which are vicious one of these four ways; either in figure, magnitude, situation, or number.

In figure, when a man bears the character of a beast, as did the beast in Saxony.

In magnitude, when one part doth not equalize with another. As when one part is too big or too little for the other parts of the body: And this is so common among us, I need not produce a testimony for it.

I proceed to the cause of their generation, which is either Divine or Natural: The Divine cause proceeds from God's permissive will, suffering parents to bring forth abominations for their filthy and corrupt affections, which are let loose unto wickedness like brute beasts that have no understanding. Wherefore it was enacted among the ancient Romans, that those which were any ways deformed, should not be admitted into religious houses. And St. Jerome was grieved in his time, to see the deformed and lame offered up to God in religious houses. And Keckerman by way of inference, excludeth all that are ill-shaped, from this presbyterian function in the church. And that which is of more force

Of this kind was the monster
born at Ravenna in Italy, in the
year 1512.



In situation; as if the ears were
on the face, and the eyes on the
breast or leg.



In number when a man hath two heads, or four hands. Of this kind was the monster born at Nazara in the year 1530.



force than all. God himself commanded Moses not to receive such to offer sacrifice among his people, and he renders the reason, Lev. xxi. 28. 'Lest he pollute my sanctuaries.' Because the outward deformity of the body, is often a sign of the pollutions of the heart, as a curse laid upon the child for their parents incontinency: Yet it is not always so, let us therefore duely examine, and search out the natural cause of their generation; which (according to the ancients, who have dived into the secrets of nature) is either in the matter, or in the agent, in the seed, or in the womb.

The matter may be in default two ways, by defect, or by excess: By defect, when the child hath but one arm. By excess, when it hath three hands, or two heads.

Some monsters are begot by women's unnatural lying with beasts, as in the year 1603, there was a monster begotten by a woman's generating with a dog, which monster from the navel upwards had the perfect resemblance of its mother, but from its navel downwards it resembles a dog, as you may see here.

The agent or womb, may be in fault three ways, 1st. In the formative faculty which may be too strong or too weak, by which is procured a depraved figure. 2dly. In the instrument, or place of conception, the evil conformation or disposition, whereof, will cause a monstrous birth. 3dly. In the imaginative power, at the time of conception, which is of such a force, it stamps the character of the thing imagined upon the child. So that the children of an adulteress, may be like unto her own husband, though begot by another man; which is caused through the force of the imagination which the woman hath of her own husband, in the act of coition; and I have heard of a woman, who at the time of conception, beholding the picture of a blackamore, conceived and brought forth an Ethiopian. I will not trouble you with more human testimonies

Some monsters are begotten by womens unnaturally lying with beasts, as in the year 1603, there was a monster begotten by a woman's generating with a dog, which monster from the navel upwards had the perfect resemblance of its mother, but from its navel downwards, it resembled a dog, as you may see here.



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The matter may be in fault two ways, by defect, or by excess. By defect, when the child hath but one arm. By excess, when it hath three hands, or two heads.



By

By this figure you see that though some of the Members be wanting, yet they are supplied by the other Members.



testimonies, but conclude with a stronger warrant. We read in Gen. xxx. 31. How Jacob having agreed with Laban, to have all the spotted sheep for keeping his flock, to augment his wages, took hazel rods, and peeled white strakes in them, and laid them before the sheep when they came to drink, and coupled together there, whilst they beheld the rods, conceived and brought forth spotted young.

The imagination also works on the child after conception, for which we have a pregnant instance; a worthy gentlewoman in Suffolk, who being with child, and passing by her butcher killing her meat, a drop of blood sprang on her face, whereupon she said her child would have a blemish on the face, and at the birth it was found marked with a red spot.

And it is certain that monstrous births often happen by means of undue copulation, for some there are who having been long absent from one another, and have an eager desire for enjoyment, consider not as they ought to do what their circumstances are: And if it happen that they come together when the woman's menses are flowing, will notwithstanding proceed to the act of copulation, which is both unclean and unnatural; and the issue of such copulation does often prove monstrous, as a just punishment for lying together when nature forbids; and therefore, though men should be ever so eager for it, yet women, knowing their own conditions, should at such times refuse their company. And though such copulations do not always produce monstrous births, yet the children then gotten are generally heavy, dull and sluggish, and defective in their understandings, wanting the vivacity and liveliness which children got in proper seasons, are blessed withal.

It remains that I now make some enquiry, whether those that are born monsters have reasonable souls, and are capable of resurrection. And here both divines and physicians are generally of opinion, that those who according to the order of genera-

generation, deduced from our first parents, proceed by natural means from either sex, though their outward shape may be deformed and monstrous; have notwithstanding a reasonable soul, and consequently their bodies are capable of a resurrection, as other men's and women's are: But those monsters that are not begotten by men, but are the product of woman's unnatural lust, in copulating with other creatures; shall perish as the brute beasts by whom they were begotten, not having a reasonable soul, or any breath of the Almighty infused into it.

And such can never be capable of a resurrection. And the same is also true of imperfect and abortive births.

Some are of opinion, that monsters may be ingendered by some infernal spirit. Of this mind was Agidus Facius, speaking of a deformed monster born at Cracovia, and Hironemus Gardanus wrote of a maid that was got with child of a devil, she thinking it had been a fair young man: The like also is recorded by Vicentius of the prophet Merlin, that he was begotten by an evil spirit.

But what a repugnance would it be both to religion and nature, if the devils could beget men; when we are taught to believe, that not any was ever begotten without human seed, except the Son of God. The devil then being a spirit, having no corporeal substance, has therefore no seed of generation: To say that he can use the act in generation effectually, is to affirm that he can make something of nothing, and consequently to affirm the devil to be God, for creation belongs to God only.

Again if the devil could assume to himself a dead body and enliven the faculties of it, and make it able to generate, as some affirm he can, yet this body must bear the image of the devil: And it borders upon blasphemy to think that God should so far give leave to the devil, as out of God's image

By this figure you see that altho' they be born together, yet they act quite opposite to one another, so that you may see that it is manifest, they have separate spirits.



to raise his own diabolical offspring. In the school of nature we are taught the contrary, viz. That like begets like; therefore of a devil cannot man be born, yet it is not denied, but that devils transforming themselves into human shapes, may abuse both men and women, and with wicked people use carnal copulation: But that any such unnatural conjunction can bring forth a human creature; is contrary both to nature and religion.

C H A P. VI.

A discourse of the happy state of matrimony, as it is appointed by God, and the true felicity that redounds thereby to either sex; and to what end it is ordained.

WITHOUT doubt, the uniting of hearts in holy wedlock is of all conditions the happiest; for then a man has a second self, to whom he can unravel his thoughts, as well as a sweet companion in his labour; he has one in whose breast as in a safe cabinet, he may repose his inmost secrets, especially where reciprocal love, and inviolate faith is settled; for there no care, fear, jealousy, mistrust, or hatred, can ever interpose. For what man ever hated his own flesh, and truly a wife if rightly considered, as our grand-father Adam well observed, is or ought to be esteemed of every honest man, bone of his bone, and flesh of his flesh, &c. Nor was it the least care of the Almighty to ordain so near an union, and that for two causes, the first for increase of posterity, the second, to bridle and bind man's wandering desires and affections; nay, that they might be yet happier when God had joined them together, he blessed them, as it is in the 2d of Genesis. Columella contemplating this happy state tells out of the Oeconomy of Xenophon, that the marriage bed is not only the most pleasant, but profitable course of life, that may be entered on

for the preservation and increase of posterity: Wherefore since marriage is the most safe, sure and delightful station of mankind, who is exceeding prone by the dictates of nature, to propagate his like, he does in no ways provide amiss for his own tranquility, who enters into it, especially when he comes to maturity of years, for there are many abuses in marriage, contrary to what is ordained; the which in the ensuing chapter I shall expose to view. But to proceed, seeing our blessed Saviour and his holy apostles detested unlawful lusts, and pronounced those to be excluded the kingdom of heaven, that polluted themselves with adultery and whoring; I cannot conceive what face persons have to colour their impieties, who hating matrimony, making it their study how they may live licentiously: But in so doing, they rather seek to themselves torment, anxiety, and disquietude, than certain pleasure, besides the hazard of their immortal soul: For certain it is, mercenary love, (or as the wise man calls them) harlot-smiles, cannot be true and sincere, and therefore not pleasant, but rather a net laid to betray such as trust in them, into all mischief, as Solomon observes by the young man void of understanding, who turned aside to the harlot's house. As a bird to the snare of the fowler, or as an ox to the slaughter, till the dart be struck thro' the liver. Nor in this case can they have children, those endearing pledges of conjugal affection; or if they have, they will rather redound to their shame than comfort, bearing the odious brand of bastards: Harlots likewise are like swallows flying in the summer season of prosperity, but the black stormy weather of adversity coming, they take wing and fly into other regions; that is, seek themselves other lovers; but a virtuous chaste wife, fixing her intire love upon her husband, and submitting to him as her head and king, by whose directions she ought to steer in all lawful courses; will, like a faithful companion, share patiently with him in all adversities, run with chearfulness, through all difficulties and dangers, though
ever

ever so hazardous, to preserve or assist him in poverty, sickness, or whatever other misfortunes may befall him; acting according to her duty in all things. But a proud imperious harlot will do more than she lists at the sun-shine of prosperity: And like a horse-leech, ever craving, and never satisfied; still seeming displeased, if all her extravagant cravings be not answered; not regarding the ruin and misery she brings upon him by those means, though she seem to doat upon him, using to confirm her hypocrisy with crocodile's tears, vows, and swoonings; when her cully is to depart a while, or seems but to deny her immoderate desires; yet this lasts no longer than she can gratify her appetite, and prey upon his fortunes. Remarkable is the story that Cornardus Gosner tells us, of a young man travelling from Athens to Thebes, who met by the way a beautiful lady, as to his appearance she seemed adorned with all perfections of beauty, glittering with gold and precious stones, this seeming fair one saluted him, and inviting him to her house not far off, pretending to be exceedingly enamoured with him, and declared she had a long time waited for an opportunity to find him alone, that she might reveal her passion to him. The young spark went with her, and when he came to her house, he found it to appearance built very stately, and very well furnished: Which so far wrought upon his covetous inclination, that he resolved to put off his intended journey, and yield to her enticements; but whilst she was leading him to see the pleasant places adjoining to the house, came by a holy pilgrim, who seeing in what danger the youth was, resolved to set him in his right senses, and shew him what he imagined real, was quite otherwise; so that by powerful prayer the mist was taken from before his eyes, who then beheld his lady ugly, deformed, and monstrous; and that whatever had appeared glorious and beautiful, was only trash. Then he made her confess what she was, and her design upon the young man; which she did, saying, She was one of the Lamiae or furies,

and that she had thus enchanted him on purpose to get him into her power, that she might devour him. This passage may be fully alluded to harlots, who draw those that follow their misguiding lights into the place of danger, till they have caused them to shipwreck their fortunes, and then leave them to struggle with the storms of adversity that they have raised. Now on the contrary, a loving, chaste, and even temper'd wife, seeks what she may to prevent such dangers, and in every condition does all to make him easy. And in a word, as there is no content in the embraces of a harlot, so there is no greater joy than in the reciprocal affection and endearing embraces of a loving, obedient, and chaste wife. Nor is that the principal end for which matrimony was ordained, but that man might follow the law of his creation by the increasing his kind, and replenishing the earth: For this was the injunction laid upon him in Paradise before his fall. To conclude, a virtuous wife is a crown and ornament to her husband, and her price is above rubies: But the ways of a harlot are deceitful.

C H A P. VII.

Of errors in marriage; why they are, and the prejudice of them.

BY errors in marriage, I mean the unfitness of the persons marrying to enter into this state, and that both with respect to age and the constitution of their bodies; and therefore those that design to enter into that condition, ought to observe their ability, and not run themselves upon inconveniencies; for those that marry too young, may be said to marry unseasonably, not considering their inability, nor examining the force of nature; for some before they are ripe for the consummation of so weighty a matter, who either rashly of their own accord, or by the instigation

tion of procurers or marriage-brokers, or else forced thereto by their parents, who covet a large dowry, take upon them this yoke to their prejudice; by which, some before the expiration of a year, have been so enfeebled, that all their vital moisture has been exhausted; which hath not been restored again without great trouble and the use of medicines. Wherefore my advice is, that it is no ways convenient to suffer children, or such as are not of age, to marry or get children; but he that proposes to marry, must observe to chuse a wife of an honest stock, descended of temperate parents; being chaste, well-bred, of good manners. For, if a woman hath good conditions, she hath portion enough. That of *Alemena* in *Plautus*, is much to the purpose, where he brings in a young woman speaking,

*I take not that to be my dowry, which
The vulgar sort do wealth and honour call,
But all my wishes terminate in this,
T' obey my husband, and be chaste withal;
To have God's fear and beauty in my mind,
To do those good who're virtuously inclin'd.*

And I think she was on the right on't; for such a wife is more precious than rubies.

It is certainly the duty of parents, to be careful in bringing up their children in the ways of virtue, and to have regard to their honour and reputation, and especially of virgins, when grown to be marriageable. For as has been before noted, if through the too much severity of parents, they may be crossed in their love, many of them throw themselves into the unchaste arms of the next alluring tempter that comes in the way, being through the softness and flexibility of their nature, and the strong desire they have after what nature strongly incites them to, easily in-

duced to believe man's false vows of promised marriage to cover their shame; and then too late their parents repent of their severity, which has brought an indelible stain upon their families.

Another error in marriage is, The inequality of years in the parties married; such as for a young man, who to advance his fortune, marries a woman old enough to be his grand-mother, between whom for the most part, strife, jealousies, and discontents, are all the blessings which crown the genial bed, it being impossible for such to have any children. The like may be said, though with a little excuse, when an old doating fellow marries a young virgin in the prime of her youth and vigour, who whilst he vainly strives to please her, is thereby wedded to his grave. For as in green youth it is unfit and unseasonable to think of marriage, so to marry in old age is altogether the same; for they that enter upon it too soon, are soon exhausted, and fall into consumptions and diverse other diseases, and those that procrastinate, and marry unseemly, fall into the like inconveniencies; on the other side, having only this honour, of an old man they become young cuckolds, especially if their wives have not been trained up in the paths of virtue, and lie too much open to the importunity and temptation of lewd and debauched men. And thus much for the errors of rash, inconsiderate, and unconsiderable marriages.

C H A P. VIII.

The opinion of the learned concerning children, conceived and born within seven months, with arguments upon the subject, to prevent suspicion of incontinency, and bitter contests on that account. To which are added, rules to know the disposition of man's body by the genital parts.

MANY bitter quarrels happen between men and their wives, upon the man's supposition that his child came too soon, and by consequence that he could not be the father; whereas it was thro' want of understanding the secrets of nature, that brought the man into that error: And which had he known, might have cured him of his suspicion and jealousy; to remove which, I shall endeavour to prove that it is possible, and has been frequently known that children have been born at seven months. The cases of this nature that have happened, have made work for the lawyers, who have left it to the physicians to judge; by viewing the child, whether it be a child in seven, eight, or ten months, Paul the counsellor has this passage, in the nineteenth book of pleading, viz. It is now a received truth, that a perfect child may be born in the seventh month, by the authority of the learned Hippocrates, and therefore we must believe that a child born at the end of the seventh month in lawful matrimony, may be lawfully begotten. Galen (in chap. vi. Lib. 2.) is of opinion, that there is no certain time set for bearing of children; and that from Pliny's authority, who makes mention of a woman that went thirteen months with child, but as to what concerns the seventh month, a learned author said, I know several married people in Holland that had twins born in the seventh month, who lived to old age, having lusty bodies, and lively minds. Wherefore their opinion is absurd, who as-

fert, that a child at seven months cannot be perfect and long lived: And that he cannot in all parts be perfect till the ninth month, thereupon this author proceeds to tell a passage from his own knowledge, viz. Of late, (says he) there happened a great disturbance among us, which ended not without bloodshed; and was occasioned by a virgin, whose chastity had been violated, descending of a noble family, of unspotted fame. Now several charged the fact upon the judge, who was president of a city in Flanders; who stiffly denied it, saying, He was ready to take his oath that he never had any carnal copulation with her; and that he would not father that which was none of his. And farther argued, That he verily believed that it was a child born in seven months, himself being many miles distant from the mother of it, when it was conceived: Whereupon the judges decreed, that the child should be viewed by able physicians, and experienced women, and that they should make their report; who having made diligent enquiry, all of them with one mind, concluded the child (without respecting who was the father) was born within the space of seven months, and that it was carried in the mother's womb but twenty-seven weeks and odd days; but if she should have gone full nine months, the child's parts and limbs would have been more firm and strong, and the structure of the body more compact, for the skin was very loose, and the breast bone that defends the heart, and the gristle that lay over the stomach, lay higher than naturally they should be; not plain, but crooked and sharp ridged, or pointed like those of a young chicken, hatched in the beginning of spring. And being a female infant, it wanted nails upon the joints of her fingers; upon which, from the masculous, or cartilaginous matter of the skin, nails that are very smooth to come, and by degrees harden, she had instead of nails, a thin skin or film. As for her toes, there was no sign of nails upon them, wanting the heat which was expanded to the fingers, from the nearness of the

the heart. All this being considered, and above all one gentlewoman of quality that assisted, affirming that she had been the mother of nineteen children, and that divers of them had been born and lived at seven months; they without favour to any party, made their report that the infant was a child of seven months, though within the seventh month, for in such cases, the revolution of the moon ought to be observed, which perfects itself in four bare weeks, or somewhat less than twenty-eight days; in which space of the revolution, the blood being agitated by force of the moon, the courses of the woman flow from them, which being spent, and the matrix being cleansed from the menstruous blood, which happens on the fourth day; then if a man on the seventh day lie with his wife, the copulation is most natural, and then is the conception best; and a child thus begotten, may be born in the seventh month, and prove very healthful: So that upon this report the supposed father was pronounced innocent, upon proof that he was one hundred miles distant all that month in which the child was begotten; and as for the mother, she strongly denied that she knew the father, being forced in the dark, and so through fear and surprize was left in ignorance.

As for coition it ought not to be had, unless the parties be in health, lest it turn to the disadvantage of the children so begotten, creating in them through the abundance of ill humours, divers languishing diseases; wherefore health is no way better to be discerned than by the genitals of the man. For which reason mid-wives, and other skilful women, were formerly wont to see the Testicles of children, thereby to conjecture their temperature and state of body; and young men may know thereby the signs or symptoms of death: For if the cases of the Testicles be loose and feeble, and the cods fall down, it denotes that the vital spirits, which are the props of life, are fallen: But if the secret parts be wrinkled and raised up, it is a sign all is well: But that

the event may exactly answer the prediction, it is necessary to consider what part of the body the disease possesseth; for if it chance to be the upper part that is afflicted, as the head or stomach, then it will not so well appear by the members, which are unconcerned with such grievances; but the lower part of the body exactly sympathizing with them, their liveliness on the contrary makes it apparent: For nature's force, and the spirits that have their intercourse, first manifest themselves therein, which occasion mid-wives to feel the genitals of children, to know in what part the grief is resided: And whether life or death be portended thereby, the symptoms being strongly communicated by the vessels, that have their intercourse with the principal seat of life.

C H A P. IX.

Of the Green-sickness in Virgins, with its causes, signs, and cures; together with the chief occasion of barrenness of Women, and the means to remove the cause, and render them fruitful.

THE Green-sickness is so common a distemper in virgins, especially those of a phlegmatick complexion, that it is easily discerned, shewing itself by discolouring the face, making it look green, pale, and of a dusky colour; proceeding from raw, and indigested humours; nor doth it only appear to the eye, but sensibly afflicts the person with difficulty of breathings, pains in the head, palpitation of the heart, with unusual beatings, and small throbbings of the arteries in the temples, neck, and back, which often cast them into fevers, when the humour is over vicious; also loathing meat, and the distention of the Hypochondrican part, by reason of the inordinate effluxion of menstruous blood to the greater vessels; and from the abundance of humours

humours, the whole body is often troubled with swelling, or at least the thighs, legs, and ancles, all above the heels. There is also a great weariness of the body without any reason for it.

The Galenical physicians affirm that this distemper proceeds from the obstruction of those vessels that are about the womb; occasioned by the abundance of gross, vicious, and rude humours arising from several inward causes; but there are also outward causes, which have a share in the production of it; as taking cold on the feet, drinking of water, intemperance of diet, and eating of things contrary to nature, viz. Raw or burnt flesh, ashes, coals, old shoes, chalk, wax, nut-shells, mortar, lime, oat-meal, tobacco-pipes, &c. Which occasion both a suppression of the menses, and obstructions through the whole body; therefore the first thing necessary to vindicate the cause is matrimonial conjunction, and such copulation as may prove satisfactory to her that is afflicted; for then the menses will begin to flow, according to their natural and due course and the humours being dispersed, will soon waste themselves; and then no more matter being admitted to increase them, they will vanish, and a good temperament of body will return: But in case this best remedy cannot be had soon enough, then bleed her in the ancles; and if she be about the age of sixteen, you may likewise do it in the arm, but let her bleed but sparingly, especially if the blood be good. If the disease be of any continuance, then it is to be eradicated by purging, preparation of the humour first considered, which may be done by the virgin's drinking of decoct of guaiacum, with dittany of Crete; but the best purge in this case, ought to be made of aloes, agric, senna, rhubarb; and for strengthening the bowels, and opening obstructions, chalybeat medicines are chiefly to be used. The diet must be moderate, and sharp things by all means avoided. And for finding the humour, take prepared steel, bezoar-stone, the root of scotzonera, oyl of chrystal in small wine, and let
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the diet be moderate, but in no wise let vinegar be used therewith, nor upon any occasion. And in so observing, the humours will be dilated and dispersed, whereby the complexion will return, and the body be lively and full of vigour.

And now since barrenness daily creates discontent, and that discontent breeds difference between man and wife, or by immediate grief frequently casts the woman into one or other distemper, I shall in the next place treat thereof.

Of Barrenness.

Formerly, before women came to the marriage-bed, they were first searched by the mid-wife, and those only which she allowed of as fruitful, were admitted. I hope therefore it will not be amiss to shew you how they may prove themselves, and turn the barren ground into a fruitful soil. Barrenness is a deprivation of life and power, which ought to be in seed, to procreate and propagate. For which end men and women were made.

Causes of barrenness. It is caused by overmuch cold or heat, driving up the seed, and corrupting it, which extinguishes the life of the seed, making it waterish and unfit for generation. It may be caused also by not flowing, or overflowing of the courses, by swellings, ulcers, and inflammations of the womb, by an excrescence of flesh growing about the mouth of the matrix, by the mouth of the womb being turned to the back or side, by fatness of the body, whereby the mouth of the matrix is closed up, being pressed with the omentum, or caul, and the matter of the seed is turned too fat; or if she be of a lean and dry body to the world, she proves barren; because tho' she doth conceive, yet the fruit of her body will wither before it comes to perfection, for want of nourishment. Silvius ascribes one cause of barrenness to compelled copulation; as when parents force their
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their daughters to have husbands contrary to their liking, therein marrying their bodies, not their hearts, and where there is a want of love, there for the most part is no conception; as very often appears in women which are deflowered against their will. Another main cause of this barrenness, is attributed to the want of a convenient moderating quality which the woman ought to have with the man; as if he be hot, she must be cold; if he be dry, she must be moist; but if they be both dry, or both moist of constitution, they cannot propagate; and yet simply considered of themselves, they are not barren; for he and she who were before as the barren fig-tree, being joined to an apt constitution, become as the fruitful vine. And that a man or woman being every way of a like constitution cannot procreate, I will bring nature itself for a testimony, who hath made man of a better constitution than woman, that the quality of the one may moderate the quality of the other.

Signs of Barrenness.

If barrenness doth proceed from overmuch heat, she is of a dry body, subject to anger, hath black hair, quick pulse, her purgations flow but little, and that with pain, she loves to play in the courts of Venus. But if it comes by cold, then are the signs contrary to these even now recited. If through an evil quality of the womb, make a suffumigation of red storax, myrrh, cassia-wood, nutmeg, cinnamon; and let her receive the fume of it into the womb, covering her very close; and if the odour so received, passeth through the body up into the mouth and nostrils of herself, she is fruitful. But if she feels not the fume in her mouth and nose, it argues barrenness one of these ways, that the spirit of the seed is either through cold extinguished, or through heat dissipated. If any woman be suspected

pected to be unfruitful, cast natural brimstone, such as is digged out of the mine, into her urine; and if worms breed therein, of herself, she is not barren.

Prognostics, Barrenness makes women look young, because they are free from those pains and sorrows which other women are, accustomed to bring forth withal. Yet they have not the full perfection of health which fruitful women do enjoy, because they are not rightly purged of the menstruous blood, and superfluous seed, which two, are the principal cause of most uterine diseases.

Cure, First the cause must be removed, and then the womb strengthened, and the spirits of the seed enlivened.

If the womb be over hot: Take syrup of succory with rhubarb, syrup of violets, endive, roses, cassia, purslain. Take of endive, water-lilies, borage-flowers, of each a handful; rhubarb, mirobalan of each three drams; with water make a decoction, add to the straining of the syrup, electuary of violets one ounce, syrup of cassia half an ounce, manna three drams; make a potion: Take of syrup of mugwort one ounce, syrup of maiden hair two ounces, water of succory, borage, fennel two ounces; puly, elect, triasand one dram, make a julep. Take pru. salut. elect. ros. mesuæ of each three drams, rhubarb one scruple, and make a bolus, apply to the reins and privities, fomentations of the juice of lettuce, violets, roses, mallows, vine leaves, and night-shade; anoint the secret parts with the cooling unguent of Galen.

If the power of the seed be extinguished by cold, take every morning two spoonfuls of cinnamon-water, with one scruple of Mithridate. Take syrup of calamint, mugwort, betony, of each one ounce; waters of penny-royal, fever-few, hyssop, sage, of each two ounces; make a julep: Take oil of anniseeds two scruples and a half; diacimini, diacalithi, diamosci,

diamosci, diagalangæ of each one dram, sugar four ounces, with water of cinnamon; make lozenges, take of them a dram and a half twice a day, two hours before meals; fasten cupping-glasses to the hips and belly. Take of styrax, calamint one ounce, mastick, cinnamon, nutmeg, lign-aloes, frankincense, of each half an ounce; musk ten grains, ambergrease, half a scruple, with rose-water; make a confection, divide it into four equal parts; of one part make a pomum odoratum to smell on, if she be not hysterical. Of the second make a mass of pills, and let her take three every night. Of the third make a pessary, dip it in oil of spikenard, and put it up. Of the fourth make a suffumigation for the womb.

If the faculties of the womb be weakened, and the life of the seed suffocated by over much humidity flowing to these parts. Take of betony, marjoram, mugwort, penny-royal, balm, of each a handful; roots of allum, fennel, elecampane, of each two drams; anniseed, cummin, of each one dram, with sugar and water a sufficient quantity: make a syrup and take three ounces every morning.

Purge with the following things, Take of diagridium two grains, spicierum of castor a scruple, pillfoedit two scruples, with syrup of mugwort; make six pills. Take spec. diagem. diamoser. diamb. of each one dram; cinnamon one dram and a half; cloves, mace, nutmeg, each half a dram; sugar six ounces, with water of feverfew; make lozenges, to be taken every morning. Take of the decoction of falsaporilla, and virga aurea, not forgetting sage, which Agrippa wondering at its operation, hath honoured it with the name of Sacra Herba, a holy herb: And is recorded by Dodonæus in the history of plants, Lib. ii. Cap. 77. That after so many Egyptians were dead, the surviving women (that they might multiply the faster) were commanded to drink the juice of sage, anoint the genitals with oil of anniseed and spikenard. Take mace, nutmeg, cinnamon,

mon, styrax, amber, of each one dram; cloves, laudanum, of each half a dram; turpentine a sufficient quantity; trochisks to smooth the womb. Take roots of valerian, and elecampane, of each one pound; galanga, two ounces; origan, lavender, marjoram, betony, mugwort, bay-leaves, calamint, of each a handful, with water; make an incession, in which let her sit after she hath her courses.

If barrenness proceed from dryness, consuming the matter of the seed; Take every day almond-milk, and goats milk extracted with honey. But often of the root satyron candied, and of the electuary of diasayren. Take three wedders heads, boil them until all the flesh come from the bones; then take melilot, violets, camomile, mercury, orchis with their roots, of each a handful; fennigreek, lintseed, valerian roots, of each one pound; let all these be decocted in the aforesaid broth, and let the woman sit in the decoction up to the navel. Also take of deers suet half an ounce, cows marrow, styracis, liquidæ, of each two drams; oil of sweet almonds two ounces: With silk or cotton make a pessary, make injections of fresh butter, and oil of sweet almonds.

If barrenness be caused by any proper effect of the womb, the cure is set down in the second part. Sometimes the womb proves barren when there is no impediment on either side, except only in the manner of the act; as when in the emission of the seed, the man is quick and the woman too slow, whereby there is not an emission of both seeds at the same instant as the rules of conception require; before the acts of coition, foment the private parts with the decoction of betony, sage, hyssop, and calamint; and anoint the mouth and neck of the womb with musk and civet.

The cause of barrenness being removed, let the womb be corroborated as follows:

Take of bay-berries, mastick, nutmeg, frankincense, nuts, laudanum, gaipanium, of each one dram; styracis liquid two scruples; cloves half a scruple; amber-

ambergrease two grains; musk five grains; then with oil of spikenard make a pessary.

Take of red roses, lapidis hæmatis, white frankincense, of each half an ounce. Sanguis draconis, fine bole, mastick of each two drams; nutmeg, cloves, of each one dram; spikenard half a scruple; with oil of wormwood, make a plaister for the lower part of the belly; then suffer her to eat often of eringo roots candied: And make an ejection only of the roots of satyrion.

The aptest time for conception is instantly after the menses are ceased, because then the womb is thirsty and dry, apt both to draw the seed, and return it, by the roughness of the inward superficies. And besides, in some the mouth of the womb is turned into the back or side, and is not placed right until the last day of the courses.

Excess in all things is to be avoided: Lay aside all passions of the mind; shun study and care, as things that are enemies to conception; for if a woman conceives under such circumstances, how wise soever the parents are, the children at the best will be but foolish, because the animal faculties of the parent, viz. the understanding and the rest (from whence the child derives its reason) are, as it were confused, through the multiplicity of cares and cogitations; examples hereof we have in learned men, who after great study and care, instantly accompany with their wives, often beget very foolish children. A hot and moist air is most convenient, as appears by the women in Egypt, who usually bring forth three or four children at one time.

C H A P. X.

Virginity, what it is, in what it consists, and how violated; together with the opinion of the learned about the mutation of sex in the womb, during the operation of nature in framing the body.

TH E R E are many ignorant people that boast of their skill in the knowledge of virginity, and some virgins have undergone hard censures through their ignorant determinations: And therefore I thought it highly necessary to clear this point, that the towering imaginations of concerted ignorance may be brought down, and the fair sex (whose virtues are so illustriously bright, that they both excite our wonder, and command our imitation) may be freed from the calumnies and detractions of ignorance and envy; that so their honours may continue as unspotted, as they have kept their persons uncontaminated, and free from defilement.

Virginity in a strict sense does signify the prime, the chief, the best of any thing; which makes men so desirous of marrying virgins, imagining some secret pleasure to be enjoyed in their embraces, more than in those of widows, or such as before have been lain withal: Though not many years ago, a very great person was of another mind, and (to use his own expressions) 'That the getting of a maiden-head was such a piece of drudgery, as was more proper for a porter than a prince.' But this was only his opinion, for most men I am sure, have other sentiments. But to our purpose,

The curious enquirers into nature's secrets have observed, that in young maids in the Sinu Pudoris, or in that place that is called the neck of the womb, is that ponduous production, vulgarly called the Hymen, but more rightly the claustrum virginale; and in the French, 'button de rose,' or rose bud; because it resembles the bud of a rose expanded, of a
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convergilly flower. From hence is derived the word defloro, or deflower. And hence taking away virginity is called deflowering a virgin: Most being of opinion, that the virginity is altogether lost when this duplication is fractured and dissipated by violence? and when it is found perfect and entire, no penetration has been made: And it is the opinion of some learned physicians that there is not either Hymen or skin expanded, containing blood in it, which divers think in the first copulation flows from the fractured expanse.

Now this *Claustum Virginal*e, or flower, is composed of four carbuncles or little buds like myrtle-berries, which in virgins are full and plump, but in women flag and hang loose; and these are placed in the four angles of the *Sinus Pudoris* joined together by little membranes and ligatures like fibres, each of them situate in the Testicles or spaces between each carbuncle, with which in a manner they are proportionably distended; which membranes being once dilacerated, denote Devirgination; and many inquisitive, and yet ignorant persons finding their wives defective herein the first night of their marriage, have thereupon suspected their chastity, concluding another had been there before them. Now to undeceive such, I do affirm, that such fractures happen divers accidental ways, as well as by copulation with men, viz. By violent straining, coughing, sneezing, stopping of urine, and violent motion of the vessels, forcibly sending down the humours, which pressing for passage, break the ligatures or membrane; so that the intireness or fracture of that which is commonly taken for their virginity or maidenhead, is no absolute sign of dishonesty; though certain it is, that it is more frequently broke in copulation than by any other means.

I have heard, That, at an assize held at Rutland, a young man was tried for a rape, in forcing a virgin; when after divers questions asked, and the maid swearing

swearing positively to the matter, naming the time, place, and manner of the action; it was upon mature deliberation resolved, that she should be searched by a skilful surgeon and two midwives, who were to make their report upon their oaths; which after due examination, they accordingly did, affirming, that the membranes were entire, and not dilacerated; and that it was their opinion, for that reason, that her body had not been penetrated. Which so far wrought with the jury, that the prisoner was acquitted; and the maid afterwards confessed, she swore against him out of revenge, he having promised to marry her, and afterwards declined it. And this much shall suffice to be spoken concerning virginity.

I shall now proceed to something of nature's operation, in mutation of sexes in the womb.

This point is of much necessity, by reason of the different opinions of men relating to it; therefore before any thing positively can be asserted, it will be altogether convenient to recite what has been delivered as well in the negative as affirmative. And first, Severus Plinius who argues for the negative, writes thus: The genital parts of both sexes are so unlike others in substance, composition, situation, figure, action and use, that nothing is more unlike; and by how much more all parts of the body (the breasts excepted, which in women swell more, because nature ordained them for suckling the infant,) have exact resemblance; so much more do the genital parts of one sex compared with the other differ; and if their figure be thus different, much more in their use. The venereal appetite also proceeds from different causes: For in man it proceeds from a desire of emission, and in woman from a desire of reception, in women also, the chief of those parts are concave, and apt to receive, but in men they are more porous.

These things considered, I cannot but wonder (added he) how any one can imagine, that the genital

genital members of the female births should be changed unto those that belong to males, since by those parts only the distinction of sexes is made; nor can I well impute the reason of this vulgar error to any thing, but the mistake of unexpert midwives, who have been deceived by the evil conformation of the parts, which in some male births may have happened to have some small potruſions, not to have been diſcerned; as appears by the example of a child chriſtned at Paris by the name of Joan as a girl, which afterwards proved a boy; and on the contrary, the over far extension of the Clytoris in female births may have occasioned the like mistakes. Thus far Pliny proceeds in the negative: And yet, notwithstanding what he hath said, there are divers learned phyſicians that have aſſerted the affirmative of which number Galen is one. A man (ſaith he) is different from a woman in nothing elſe but having his genital members without his body; whereas a woman hath them within. And this is certain that if nature having formed, ſhould convert him into a woman, ſhe hath no other talk to perform, but to turn his genital members inward; and ſo to turn a woman into a man by the contrary operation; but this is to be underſtood of the child when it is in the womb, and not perfectly formed; for divers times nature hath made a female child, and it hath ſo remained in the womb of the mother for a month or two, and afterward plenty of heat encreaſing in the genital members, they have iſſued forth, and the child has become a male, yet retaining ſome certain geſtures unbefitting the masculine ſex; as female actions, a ſhrill voice, and a more effeminate temper than ordinary; contrariwiſe, nature having often made a male, and cold humours flowing to it, the genitals have been inverted, yet ſtill retaining a masculine air both in voice and geſtures. Now, though both theſe opinions are ſupported by ſeveral reaſons, yet I eſteem the latter more agreeable to truth, for there is not that vaſt difference

difference between the genitals of the two sexes, as Pliny would have us believe there is, for the woman has in a manner the same members with the man, though they appear not outward, but are inverted for the conveniency of generation: The chief difference being that the one is solid, and the other porous, and that the principal reason for changing sexes is, and must be attributed to heat or cold, suddenly and slowly contracted, which operates according to its greater or lesser force.

C H A P. XI.

Directions and Cautions for Midwives, and first how a Midwife ought to be qualified.

A Midwife that would acquit herself well in her employment, ought by no means to enter upon it rashly or unadvisedly, but with all imaginable caution, considering that she is accountable for all the mischief that befalls through her wilful ignorance or neglect; therefore let none take upon them the office barely upon pretence of maturity of years, and child-bearing, for in such for the most part there are divers things wanting that ought to be observed; which is the occasion so many women and children are lost. Now for a midwife in relation to her person, these things ought to be observed; viz. She must neither be too old nor too young, neither extraordinary fat, nor weakened by leanness, but in a good habit of body; nor subject to diseases, fears, nor sudden frights; her body well-shaped, and neat in her attire; her hands smooth and small, her nails ever paired short, not suffering any rings to be upon her fingers during the time she is doing her office, nor any thing upon her wrists that may obstruct. And to these ought to be added activity, and a convenient strength, with much cautiousness and diligence, not subject to drowsiness, not apt to be impatient.

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As for her manners, she ought to be courteous, affable, sober, chaste, and not subject to passion, bountiful and compassionate to the poor, and not covetous when she attends upon the rich.

Her temper chearful and pleasant, that she may the better comfort her patient in the dolorous labours: Nor must she at any time make overmuch haste, though her business should require her in another case, lest she thereby endanger the mother or the child.

Of spirit, she ought to be wary, prudent, and cunning: But above all, the fear of God ought to have the ascendant in her soul, which will give her both knowledge and discretion, as the wise man tells us.

C H A P. XII.

Further Directions for Midwives, teaching them what they ought to do, and what to avoid.

SINCE the office of a Midwife has so great an influence on the well or ill-doing of women and children, in the first place let her be diligent to acquire whatever knowledge may be advantageous to her practice, never thinking herself so perfect, but that she may add to her knowledge by study and experience; yet never let her make any experiment at her patient's cost, nor apply any experiments in that case, unless she has tried them, or knows they will do no harm; practising neither upon poor nor rich, but speaking freely what she knows; and by no means prescribing such medicines as will cause abortion, though desired; which is a high degree of wickedness, and may be termed murder. If she be sent for to them she knows not, let her be very cautious ere she goes, lest by laying an infectious woman she endanger the spoiling of others, as sometimes it happens: Neither must she make her house a receptacle for great belly'd women to discharge their

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burdens in; lest her house get an ill name, and she thereby lose her practice.

In laying of women, if the birth happen to be large and difficult, she must not seem to be concerned, but must cheer up the woman, and do what she can to make her labour easy. For which, she may find directions in the second part of this book.

She must never think of any thing but doing well, causing all things to be in readiness that are proper for the work, and the strengthening of the woman, and receiving of the child; and above all, let her take care to keep the woman from being unruly when her throws are coming upon her, lest she thereby endanger her own life and the child's.

She must also take care she be not too hasty in her business, but wait God's leisure for the birth; and by no means let her suffer herself to be disordered by fear, though things should not go well, lest it should make her incapable of giving that assistance which the labouring woman stands in need of; for when we are most at a loss, then there is most need of prudence to set things right.

And now, because she can never be a skilful midwife, that knows nothing but what is to be seen outwardly; I shall not think it amiss, but on the contrary highly necessary, with modesty, to describe the generative parts of women, as they have been anatomized by the learned, and shew the use of such vessels as contribute to generation

C H A P. XIII.

Of the genitals of Women, external and internal to the vessels of the womb.

IF it were not for public benefit, especially of the practitioners and professors of the art of midwifery; I would forbear to treat of the secrets of nature, because they may be turned by some lascivious and lewd persons into ridicule: But they

they being absolutely necessary to be known, in order to public good, I will not omit them, because some may make a wrong use of them. Those parts that offer themselves to view at the bottom of the belly, are the Fissura magna, or the great chink, with its Labia or lips, the Mons Veneris, and the hair; these are called by the general name pudenda, from shame-facedness, because when they are bare, they bring pudor or shame upon a woman. The Fissura magna reaches from the lower part of the os pubis, to within an inch of the anus, but it is lesser and closer in maids than in those that have born children; and has two lips, which toward the pubis grow thicker and more full; and meeting upon the middle of the os pubis, makes that rising hill that is called Mons Veneris, or the hill of Venus.

The next thing that offers, are the Nympha and Clytoris, the former of which is of a membrany and flamy substance, spungy, soft, and partly fleshy of a red colour, in the shape of wings, two in number, though from their rise they are joined in an acute angle, producing there a fleshy substance, which clothe the clytoris; and sometimes they spread so far, that incision is required to make way for the man's instrument of generation.

The clytoris is a substance in the upper part of the division where the two wings concur, and is the seat of venereal pleasure, being like a yard in situation, substance, composition, and erection; growing sometimes out of the body two inches, but that never happens unless through extreme lust, or extraordinary accidents. This clytoris consists of two spungy and skiny bodies, containing a distinct original from the os pubis, the head of it being covered with a tender skin, having a hole or passage like the penis, or yard of a man; though not quite through, in which, and the bigness, it only differs from it.

The next thing are the fleshy knobs, and the

great neck of the womb; and these knobs are behind the wings, being four in number, and resemble myrtle berries, being placed quadrangular one against the other; and in this place is inserted to the orifice of the bladder, which opens itself into the fissures, to evacuate the urine; for securing of which from cold, or the like inconveniency, one of these knobs is placed before it, and shuts up the passage.

The lips of the womb (that next appear) being separated, disclose the neck thereof, and in them two things are to be observed, which is the neck itself, and the hymen, but more properly the claustrum virginale, of which before I have discoursed. By the neck of the womb is to be understood the channel that is between the aforesaid knobs and the inner bone of the womb, which receives the penis like a sheath; and that it may the better be dilated from the pleasure of procreation, the substance of it is finewy, and a little spongy; and in this concavity are divers folds, or obicular plaits made by tunicles, wrinkled like an expanded rose. In virgins they plainly appear, but in women that have often used copulation they are extinguished; so that the inner side of the womb's neck appears smooth, and in old women it appears more hard and grissled. But though this channel be at sometimes writhed and crooked, sinking down; yet in the time of copulation, labour, or the monthly purgation, it is erected and extended, which over extensions occasion the pains in child birth.

The hymen, or claustrum virginale, is that which closes the neck of the womb, being, as I have for-cited in the chapter relating to virginity broken in first copulation, its use being rather to stay the untimely courses in virgins, than to any other end; and commonly when broken in copulation, or by any other accident, a small quantity of blood flows from it, attended with some little pain. From whence some observe, that between the duplicity
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of the two tunics, which constitute the neck of the womb; there are many veins and arteries running along and arising from the vessels on both sides of the thigh, and so passing into the neck of the womb being very large; and the reason thereof is, for that the neck of the bladder requires to be filled with abundance of spirits, thereby to be dilated for its better taking hold of the penis, there being great heat required in such motions, which becomes more intent by the act of frication, and consumes a considerable quantity of moisture, in the supply of which large vessels are altogether necessary.

Another cause of the longness of these vessels is, by reason the menses make their way through them, which often occasions women with child to continue their purgation; for though the womb be shut up, yet the passage in the neck of the womb through which these vessels pass, are open: In this case there is further to be observed, that as soon as you penetrate the pudendum, there appear two little pits or holes, wherein is contained an humour, which being expunged in time of copulation, greatly delights the woman.

C H A P. XIV.

A description of the womb's fabrick, the preparing vessels, and Testicles in women: As also of the difference and ejaculatory vessels.

IN the lower part of the hypogastrium, where the lips are widest and broadest, they being greater and broader thereabout than those of men, for which reason they have likewise broader buttocks than men; the womb is joined to its neck, and is placed between the bladder and strait gut, which keeps it from swaying or rowling, yet gives it liberty to stretch and dilate itself again to contract, nature in that case disposing it. Its figure is in a manner round, and not unlike a gourd, lessening a

little and growing more acute towards one end, being knit together by its proper ligaments; its neck likewise is joined by its own substance and certain membranes that fasten unto the os sacrum, and the share-bone. As to its largeness, that much differs in women, especially the difference is great between those that have born children, and those that have born none: In substance it is so thick that it exceeds a thimble breadth, which after copulation is so far from decreasing that it augments to a greater proportion; and the more to strengthen it, it is interwoven with fibres overthwart, which are both strait and winding; and its proper vessels are veins, arteries, and nerves; and among these there are two little veins which pass from the spermatick vessels to the bottom of the womb, and two larger from the hypostatick, which touch both the bottom and the neck, the mouth of these veins piercing as far as the inward concavity.

The womb hath two arteries on both sides the spermatick vessels and the hypostatick, which will accompany the veins; and besides there are divers little nerves, that are knit and twined in the form of a net, which are also extended throughout, even from the bottom of the pudenda themselves, being placed chiefly for sense and pleasure, moving in sympathy between the head and the womb.

Now it is to be farther noted, that by reason of the two ligaments that hang on either side the womb from the share-bone, piercing through the peritoneum, and joined to the bone itself; the womb is moveable upon sundry occasions, often falling low or rising high. As for the neck of the womb, it is of an exquisite feeling, so that if it be at any time out of order, being troubled with a schirrosity, overfatness, moisture, or relaxation, the womb is subjected thereby to barrenness: In those that are with child, there frequently stays a most glutinous matter in the entrance to facilitate the birth: for at the time of delivery, the mouth of the womb is opened

opened to such a wideness as is conformable to the bigness of the child, suffering an equal dilation from the bottom to the top.

As for the preparatory or spermatick vessels in women, they consist of two veins and two arteries, not differing from those in men, but only of their largeness and manner of insertion; for the number of veins and arteries are the same as in men, the right vein issuing from the trunk of the hollow vein descending, and on the side of the emulgent vein; and on the side of them are two arteries, which grow from the aorta.

As to the length and breadth of these vessels they are narrower and shorter in women than in men; only observe they are more wreathed and comforted than in men, as shrinking together by reason of their shortness, that they may by their looseness be better stretched out when occasion requires it; and those vessels in women are carried with an indirect course through the lesser guts, the Testicles, but are in mid-way divided into two branches, the greater goes to the stones, constituting a various or winding body, and wonderfully inosculating; the lesser branch ending in the womb, in the inside of which it disperseth itself, and especially at the higher part of the bottom of the womb for its nourishment, and that part of the courses may purge through the vessels; and seeing the Testicles in women are seated near the womb, for that cause these vessels fall not from the peritonæum, neither make they much passage as in men, nor extending themselves in the share-bone.

The stones in women commonly called Testicles, perform not the same action as in men, they are also different in their location, bigness, temperature, substance, form and covering. As for the place of their seat, it is in the hollowness of the abdomen; neither are they pendulous but rest upon the muscles of the loins, so that they may by contracting the greater heat be more fruitful, their office being to contain

contain the ova, or eggs, one of which being impregnated by the man's seed, ingenders man, yet they differ from those of men in figure, by reason of their lessness or flatness at each end, not being so round or oval. The external superficies being likewise more unequal, appearing like the composition of a great many knobs and kernals mixt together. There is a difference also in their substance, they being much more soft and pliable, loose, and not so well compacted.

Their bigness and temperament being likewise different, for they are much colder and lesser than those of men. As for their covering or inclosure, it differs extremely; for as men's are wrapped in divers tunics, by reason they are extremely pendulous, and subject to divers injuries, unless so fenced by nature; so women's stones being internal, and less subject to casualty, are covered with one tunic or membrane, which, though it closely cleave to them, yet they are likewise half covered with the peritonœum.

The ejaculatory vessels are two obscure passages, one on each side, nothing differing from the spermatick veins in substance: They do rise on one part from the bottom of the womb, not reaching from the other extremity, either to the stones, or to any other part, but shut up and unpassible adhering to the womb, as the colon does to the blind gut, and winding half-way about; though the testicles are remote to them, and touch them not, yet they are tied to them by certain membranes, resembling the wing of a bat, through which certain veins and arteries passing through the end of the Testicles, may be turned here to have their passages proceeding from the corners of the womb to the Testicles, and are accounted proper ligaments, by which the Testicles and the womb are united, and strongly knit together: And these ligaments in women, are the cremasters in men: Of which I shall speak more largely, when I come to describe

describe the masculine parts conducing to a generation.

C H A P. XV.

A description of the use and action of several parts in women appointed in generation.

THE externals, commonly called the pudenda, are designed to cover the great orifice, and that are to receive the penis or yard, in the act of coition, and give passage to the birth and urine. The use of the wings and knobs like myrtle berries, are for the security of the internal parts, shutting the orifice and neck of the bladder, and by their swelling up, cause titulation and delight in those parts, and also to obstruct the involuntary passage of the urine.

The action of the clytoris in women is like that of a penis in man, viz. the erection: and its outer end is like the glans of the penis, and has the same name. And as the glans of man is the seat of the greatest pleasure in conception, so is this in women. Whence it is called "Amoris dulcedo & austrum veneris."

The action and use of the neck of the womb is equal with that of the penis, viz. erection, occasioned divers ways; first, in copulation, it is erected and made strait for the passage of the penis in the womb. Secondly, Whilst the passage is repleted with spirit and vital blood, it becomes more strait for embracing the penis: And as for the conveniency of erection, it is twofold, First, Because if the neck of the womb was not erected, the yard could have no convenient passage to the womb. Secondly, It hinders any hurt or damage that might ensue through the violent concussion of the yard, during the time of copulation.

As for the veins that pass through the neck of the womb, their office is to replenish it with blood and spirit,

spirit, that still as the moisture consumes by the heat contracted in copulation, it may by these vessels be renewed; but their chief business is to convey nutriment to the womb.

The womb has many properties attributed to it. As first, Retention of the fecundated egg, and this is properly called conception. Secondly, To cherish and nourish it till nature has framed the child, and brought it to perfection, and then it strongly operates in sending forth the birth, when the time of its remaining there is expired, dilating itself in a wonderful manner, and so aptly removed from the senses, that nothing of injury can proceed from thence; retaining itself a power and strength to operate and cast forth the birth, unless by accident it be rendered deficient: And then to strengthen and enable it, remedies must be applied by skilful hands, directions for the applying of which shall be given in the second part.

The use of the preparing vessel is this, the arteries convey the blood to the Testicles; part whereof is put in the nourishment of them, and the production of those little bladders (in all things resembling eggs,) through which the vasa preparentia run, and are obliterated in them; and as for the veins, their office is to bring back what blood remains from the use aforesaid.

The vessels of this kind are much shorter in women than in men, by reason of their nearness to the stones, which defect is yet made good by the many intricate windings to which those vessels are subject; for in the middle way they divide themselves into two branches, though different in magnitude, for one being greater than the other passes to the stones.

The stones in women are very useful, for where they are defective, generation-work is at an end; for although these little bladders which are on their outward superficies contain nothing of seed, as the followers of Galen and Hyppocrates did erroneously imagine

Imagine, yet they contain several eggs, generally twenty (in each Testicle) one of which being impregnated by the spirituous part of the man's seed in the act of coition, descends through the oviducts into the womb, and from thence in process of time becomes a living child.

This figure is not altogether round, but flat and digrassed on the sides; in their lower part oval, but in the upper where the blood vessels enter them more plain; and have only one membrane about them that the heat may have the easier access.

C H A P. XVI.

Of the Organs of generation of man.

HAVING given you a description of the organs of generation in women, with the anatomy of the fabrick of the womb; I shall now (to compleat the first part of this treatise) describe the organs of generation in man, and how they are fitted to the use for which nature designed them.

The instrument of generation in man (commonly called the yard; and in Latin, penis a pendendo because it hangs without the belly) is an organical part, which consists of skin, tendons, veins, arteries, sinews, and great ligaments; and is long and round, and on the upper side flattish, seated under the ossa pubis, and ordained by nature, partly for evacuation of urine, and partly for conveying the seed into the matrix; for which end it is full of small pores, through which the seed passes into it, through the vesicula seminalis, and also the neck of the vesicula urinalis, which pours out the urine when they make water; besides the common parts, as cuticula, the skin, and the membrana carnosae, it hath these proper or internal parts, viz. The two nervous bodies, the septum, the urethra, the glans, four muscles, and the vessels. The nervous bodies

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(so called) are surrounded with a thick white previous membrane, but their inmost substance is spongy; consisting chiefly of veins, arteries, and nervous fibres, interwoven together like a net; and when the nerves are filled with animal spirits, and the arteries with hot and spirituous blood, then the penis is distended and becomes erect: But when the influx of dead spirits ceases, then the blood and remaining spirits are absorbed by the veins, and so the penis spirits limber and flabby: Below these nervous bodies is the urethra, and when ever the nervous bodies swell, it swells also. The muscles of the penis are four, two shorter arising from the coxendix, and serving its erection, and for that reason are called *erectores*; two larger proceeding from the sphincter of the anus, and serve to dilate the urethra ejaculation of seed; and are called *dilatantes*, or *winding*. At the end of the penis is the glands, covered with a very thin membrane; by means of which and its nervous substance, it becomes most exquisitely sensible, and is the principal seat of pleasure in copulation. The outmost covering of the glands is called *præputium* a *perputando* from being cut off it being that which the Jews cut off in circumcision, and it is tied by the lower parts of it to the glans of the foetus. The penis is also stocked with veins, arteries, and nerves.

The *Testiculi*, or stones (so called) because testifying one to be a man; elaborate the blood brought to them by the spermatick arteries into seed. They have coats of two sorts, proper and common; the common are two, and invest both the *Testes*. The outermost of the common coats consists of the cuticula, or true skin; and is called the *scrotum*, hanging out of the abdomen like a purse, the innermost is the membrane *carnosa*; the proper coats are also two, the outer called *clitrodes* or *virginales*; the inner *albugidia*, into the outer is inserted the *cremaster*; the upper part of the

Testes

Testes is fixed; epidimydes, or paffata, from whence arise the vassa differentia or ejaculatoria. which when they come near the neck of the bladder, deposite the seed into the vesiculæ seminales, these vesiculæ seminales are two, each like a bunch of grapes, and emit the seed into the urethra, in the act of copulation.

Near them are the prostatae, about the bigness of a walnut, and join to the neck of the bladder. Authors cannot agree about the use of them; but most are of opinion, that they afford an oily, sloppy, and fat humour to besmear the urethra, whereby to defend the same from acrimony of the seed and urine. But the vessels which convey the blood to the Testes, out of which the seed is made, are arteriæ spermaticæ, and are also two. The veins which carry out the remaining blood are two, and have the name of venæ spermaticæ.

C H A P. XVII.

A Word of Advice to both Sexes: Being several Directions respecting the acts of Copulation.

SINCE nature has implanted in every creature a mutual desire of copulation, for the encrease and propagation of its kind; and more especially in man, the lord of the creation, and master-piece of nature; that so noble a piece of divine workmanship might not perish, something ought to be said concerning that, it being the foundation of all that we have hitherto been treating of; since without copulation there can be no generation. Seing therefore it depends so much upon it, I thought it necessary (before I conclude the first part) to give such directions to both sexes, for the performing of that act, as may appear efficacious to the end for which nature design'd it. But it will be done with that caution, as not to offend the chastest ear, nor put the fair sex to the trouble of a blush in reading it. First, Therefore

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when a married couple, from a desire of having children, are about to make use of those means that nature ordained to that purpose, it would be very proper to cherish the body with generous restoratives, that so it may be brisk and vigorous: And if their imaginations were charmed with sweet and melodious airs; and cares, and thoughts of business drowned in a glass of racy wine, that their spirits may be raised to the highest pitch of ardour and joy, it would not be amiss. For any thing of sadness, trouble and sorrow, are enemies to the delights of Venus: And if at any such times of coition, there should be conception it would have a malevolent effect upon children. But though generous restoratives may be used for invigorating nature, yet all excess is carefully to be avoided: for it will allay the briskness of the spirits, and render them dull and languid, and also hinders digestion, and so must needs be an enemy to copulation. For it is food moderately taken that is well digested, creates good spirits, and enables a man with vigour and activity to perform the dictates of nature. It is also highly necessary, that in their mutual embraces, they meet each other with an equal ardour. For if the spirits flag on either part, they will fall short of what nature requires; and the woman either miss of conception, or else the children prove weak in their bodies, or defective in their understanding; and therefore I do advise them before they begin their conjugal embraces, to invigorate their mutual desires, and make their flames burn with a fierce ardour, by those endearing ways, that love can better teach, than I can write.

And when they have done what nature can require, a man must have a care he does not part too soon from the embraces of his wife, lest some sudden interposing cold should strike into the womb, and occasion a miscarriage, and thereby deprive them of the fruit of their labour.

And when after some small convenient time the man hath withdrawn himself, let the woman gently betake herself

herself to rest, with all imaginable serenity and composure of mind, from all anxious and disturbing thoughts, or any other kind of perturbation whatsoever: And let her as much as she can, forbear turning herself from that side on which she first reposed; and by all means let her avoid coughing and sneezing, which by its violent concussion of the body, is a great enemy to conception, if it happen soon after the act of coition.

And thus I have finished the First Part of this Treatise, which I hope will be to the honest and sober Reader's satisfaction.

*Let thy intention, and thy reading be,
T' improve aright the use of modesty;
And ridicule not nature's secrets, which
If rightly us'd will make thee truly rich;
Then Reader, in the reading of the end,
You'll find content for which this book is pen'd.*

The End of the First Part.

A

Private LOOKING-GLASS
FOR THE
FEMALE SEX.

PART the SECOND.

*Treating of several Maladies incident to the
Womb, with proper Remedies for the Cure
of each.*

C H A P. I.

Of the Womb in general.

ALTHOUGH in the First Part I have spoken something of the fabrick of the womb, yet being in the second Part to treat more particularly thereof, and of the various distempers and maladies it is subject to; I shall not think it tautology, to give you by way of instruction, a general description both of its situation and parts, but rather think this Second Part would be imperfect without it, for that it can by no means be omitted, especially, since in it I am to speak of the quality of the menstruous blood.

First, Touching the Womb; Of the Grecians it is called, Metra, the mother; Adelphos, saith Priscian, because it makes us all brothers.

It

It is placed in the hypogastrium, or lower part of the body, in the cavity called pelvis, having the strait gut on one side, to keep it from the other side of the back-bone, and the bladder on the other side to defend it from blows. The form or figure of it is like a virile member, only thus excepted; the manhood is outward, and womanhood within.

It is divided into the neck and the body: The neck consists of a hard fleshy substance, much like a cartilage, at the end thereof there is a membrane traversly placed, called hymen or engion, near unto the neck there is a prominent pinnacle, which is called of Montanus, the door of the womb, because it preserveth the matrix from cold and dust. Of the Grecians it is called clytoris, of the Latins preputium muliebre, because the Jewish women did abuse those parts to their own mutual lusts, as St. Paul speaks, Rom. i. 26.

The body of the womb is that wherein the child is conceived. And this is not altogether round, but dilates itself into two angles the outward part of it is nervous and full of sinews, which are the cause of its motion, but inwardly it is fleshy. It is fabulously reported, that in the cavity of the womb there are seven divided cells, or receptacles for human seed. But those that have seen anatomies, do know there are but two; and likewise, that these two are not divided by a partition, but only by a line, or suture running through the midst of it. In the right side of the cavity, by reason of the heat of the liver, males are conceived. In the left side by the coldness of the spleen, females are begotten.

And this do most of our moderns hold for an infallible truth, yet Hyppocrates holds it but in the general: For in whom (saith he) the spermatick vessels on the right side come from the reins, and the spermatick vessels on the left side from the hollow vein, in them males are conceived in the left side, and females in the right. Well therefore may I

conclude with the saying of Empedocles, Such sometimes is the power of the seed, that a male may be conceived in the left side, as well as in the right. In the bottom of the cavity there are little holes called the cotyledones, which are the end of certain veins and arteries, serving in breeding women to convey substance to the child, which is received by the umbilical veins; and others to carry the courses into the matrix.

Now touching the menstruals, they are defined to be a monthly flux of excrementitious and unprofitable blood.

In which we are to note, that the matter flowing forth is excrementitious; which is to be understood of the superplus or redundance of it; for it is an excrement in quality, its quantity being pure and uncorrupt, like unto the blood in the veins.

And that the menstruous blood is pure and subtile of itself, all in one quality with that in the veins, is proved two ways, First, From the final cause of the blood, which is the propagation and conservation of mankind; that man might be conceived, and being begotten, he might be comforted and preserved both in the womb and out of the womb. And all will grant it for a truth, that a child while it is in the matrix is nourished with the blood: And it is true, that being out of the womb it is still nourished with the same, for the milk is nothing but the menstruous blood made white in the breast. and I am sure woman's milk is not thought to be venomous, but of a nutritive quality answerable to the tender nature of the infant. Secondly, It is proved to be true from the generation of it, it being the superfluity of the last aliment of the fleshly parts.

It may be objected, If the blood be not of a hurtful quality, how can it cause such venomous effects? As if the same falls upon trees and herbs, it maketh the one barren and mortifieth the other. Averroes writes: That if a man accompany with any menstruous woman, if she conceive she shall bring forth a leper.

leper. I answer, This malignity is contracted in the womb; for that wanting native heat to digest this superfluity, sends it to the matrix: where seating itself, until the mouth of the womb be dilated, it becomes corrupt and venomous, which may easily be, considering the heat and moisture of the place. This blood therefore being out of its vessels, it offends in quality. In this sense let us understand Pliny, Cornelius Florus, and the rest of that torrent. But if frigidity be the cause why women cannot digest all their last nourishments, and consequently that they have these purgations, it remains to give a reason why they are of so cold a constitution more than man, which is this.

The natural end of man and woman's being, is to propagate: And this injunction was imposed upon them by God at their first creation, and again after the deluge. Now in the act of conception there must be an agent and patient, for if they be both every way of one constitution, they cannot propagate; man therefore is hot and dry, woman cold and moist, he is the agent, she the patient, or weaker vessel, that she should be subject to the office of the man. It is necessary the woman should be of a cold constitution, because in her is required a redundancy of nature for the infant depending on her; for otherwise, if there were not a superplus of nourishment for the child, more than is convenient for the mother, then would the infant detract and weaken the principal parts of the mother, and like unto the viper, the generation of the infant would be the destruction of the parent.

The monthly purgations continue from the fifteenth year to the forty-sixth or fifty. Yet often there happens a suppression, which is either natural or morbifical, they are naturally suppress'd in breeding women, and such as suck. The morbifical suppression falls now into our method to be spoken of.

C H A P. II.

Of the retention of the Courses.

TH E suppression of the terms is an interception of that accustomed evacuation of blood which every month should come from the matrix, proceed from the instrument or matter vitiated, the part affected is the womb, and that of itself or by consent.

Cause.] The cause of this suppression is either external or internal. The external cause may be heat or dryness of the air, immoderate watching, great labour, vehement motion, &c. whereby the matter is so consumed, and the body so exhausted, that there is not a superplus remaining to be expelled, as is recorded of the Amazons, who being active, and always in motion had their fluxions very little or not at all. Or it may be caused by cold, which is most frequent; making the blood vicious and gross, condensing and binding up the passages that it cannot flow forth.

The internal cause is either instrumental or material, in the womb or in the blood.

In the womb it may be divers ways; by apostumes, humours, ulcers, by the narrowness of the veins and passages, or by the omentum or kell in fat bodies, pressing the neck of the matrix; but then they must have hernia zithilis, for in mankind the kell reacheth not so low. By over much cold or heat, the one vitiating the action, and the other consuming the matter by an evil composition of the uterine parts, by the neck of the womb being turned aside; and sometimes, though rarely, by a membrane or excrescence of the flesh growing about the mouth or neck of the womb. The blood may be in fault two ways in quantity or quality. In quantity when it is so consumed, that there is not a superplus left, as in Viragoes, or virile women, who, though their heat

heat and strength of nature, digest and consume all in their last nourishment; as Hippocrates writes of Prethusa, who, being exalted by her husband Pathea, her terms were suppressed, her voice changed, and had a beard with the countenance of a man. But these I judge rather to be Tynopagi, or woman eaters, than woman breeders: because they consume one of the principles of generation, which gives a being to the world, viz. The menstruous blood. The blood likewise may be consumed, and consequently the terms stayed by bleeding at the nose, by a flux of the hemorrhoids, by a dysentery, commonly called the bloody flux, by many other evacuations by continual and chronical diseases. Secondly, The matter may be vicious in quality; as suppose it to be sanguinous, phlegmatical, bileous, or melancholic; every one of these, if they offend in grossness, will cause an obstruction in the veins.

Signs.] Signs manifesting the disease, are pains in the head, neck, back, and loins; weariness of the whole body, but especially of the hips and legs, by reason of a confinement which the matrix hath with these parts, trembling of the heart; particular signs are these, if the suppression proceed from cold, she is heavy, sluggish, of a pale colour, and has a slow pulse; Venus' combats are neglected, the urine crudle, waterish, and much in quantity, the excrements of the guts usually are retained. If of heat, the signs are contrary to those now recited. If the retention be natural, and come of conception, this may be known by drinking of hydromel, that is, water and honey, after supper going to bed, and by the effect which it worketh; for after the taking of it, she feels a beating pain upon the navel, and lower part of the belly, it is a sign she hath conceived, and that the suppression is natural; if not, then it is vicious, and ought medicinally to be taken away.

Prognostics.] With the evil quality of the womb

womb the whole body stands charged, but especially the heart, the liver and the brain, and betwixt the womb and these three principal parts, there is a singular concert. First, The womb communicates to the heart, by the mediation of those arteries which come from aorta. Hence the terms being suppressed, will ensue faintings, swoonings, intermission of pulse, cessation of breath. Secondly, It communicates to the liver, by the veins derived from the hollow vein. Hence will follow obstructions, cahexies, jaundice, dropsies, hardness of spleen. Thirdly, It communicates to the brain, by the nerves and membrane of the back, hence will arise epilepsies, frenzies, melancholy, passion, pain in the after parts of the head, fearfulness, inability of speaking. Well therefore may I conclude with Hyppocrates, If the months be suppressed, many dangerous diseases will follow.

Cure.] In the cure of this, and of all the other following effects, I will observe this order. The cure shall be taken from chirurgical pharmaceutical, and diaretical means. This suppression is a phlethorick effect, and must be taken away by evacuation. And therefore we will first begin with phlebotomy. In the midst of the menstrual period, open the liver vein; and for the reversion of the humour, two days before the wonted evacuation, open the saphena on both feet; if the repletion be not great, apply cupping glasses to the legs and thighs and although there be no hope to remove the suppression. As in some the cotyledones are so closed up, (that nothing but copulation will open them) yet it will be convenient, as much as may be, to ease nature of her burden, by opening the hemorrhoid veins with a leach. After phlebotomy, let the humours be prepared and made fluxile with syrup of stychas, calamint, betony, hyssop, mugwort, horehound, fumitory, maiden-hair; bath with cammomile, penny-royal, fava, bay-leaves, juniper-berries, rue, marjoram, feverfew: Take of
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the leaves of nep, maiden-hair, succory, betony, of each an handful, make a decoction: Take thereof three ounces. Syrup of maiden-hair, mugwort, succory, mix of each half an ounce. After she comes out of the bath let her drink it off. Purge with pill de agaric, fleybang, corb, ferice. Galen in this case commends pilulæde caherica, coloquintida; for as they are proper to purge the humour offending, so also they do open the passage of the womb, and strengthen the faculty, by their aromatical quality.

If the stomach be overcharged, let her take a vomit, yet such a one as may work both ways, lest working only upward, it should too much turn back the humour. Take trochisks of agarick two drams, infuse them in two ounces of oxeymel, in which dissolve of the electuary diasarum one scruple and a half, benedic laxat, half an ounce. Take this after the manner of a purge.

After the humour hath been purged, proceed to more proper and forcible remedies. Take of trochisk of myrrh, one dram and a half; parsley seed, castor rhinds, or cassia, of each one scruple; and of the extract of mugwort, one scruple and a half; musk ten grains with the juice of smallage; make twelve pills, take six every morning, or after supper going to bed. Take of cinnamon half an ounce, smiruium, or roges, valerian aristolochia, of each two drams; roots of alstrum one dram; castor, saffron, of each two scruples; spec diambiz, two drams; trochisk of myrrh, four scruples; tartari vitriolari, two scruples; make half into a powder with mugwort-water, and sugar a sufficient quantity; make lozenges, take one dram of them every morning: Or mingle one dram of the powder with one dram of the sugar, and take it in white wine. Take of prepared steel, spec. hier. of each two drams, borax, spec. of myrrh, of each one scruple; with the juice of savine: Make it up in eighty-eight lozenges, and take three every other day before

fore dinner. Take of castor one scruple; wild carrot-seed, half a dram; with syrup of mugwort, and make four pills, take them in a morning fasting, and so for three days together, before the wonted time of the purgations. Take of agaric, aristolochia, juice of horehound, of each five drams; rhubarb, spike-nard, anniseed, galbanum, assafoetida, mallow-root, gentian, of the three peppers, laccæ, of each six drams; with honey make electuary, take of it three drams for a doze. In phlegmatick bodies, nothing can better be given than the decoction of the wood guaiacum, with a little dielam, taken in the morning fasting, and so for twelve days together, without provoking of sweet.

Administer to the lower parts by suffumigations, pessaries, unctions, injections, infections; make suffumigations, of cinnamon, nutmeg, cloves, bay-berries, mugwort, galbanum, malanthium, amber, &c. Make pessaries of figs, and the leaves of mercury bruised and rolled up with lint. If you desire a stronger, make one of myrrh, adulim, apopanax, ammoniacum, galbanum, sagepanum, mithridate, agariack, coloquentida, &c. Make injections of the decoction of origane, mugwort, mercury, betony, and figs, inject it into the womb by an instrument fit for that purpose. Take of oil of almonds, lilies, capers, cammomile, of each half an ounce: Laudani, oil of myrrh, of each two drams; with wax make an unguent, with which let the place be anointed, make infellions of fenugreek, cammomile, melilot, dill, marjoram, penny-royal, feverfew, juniper-berries, and calamint. But if the suppression comes by a defect of matter, then ought not the courses to be provoked, until the spirits be animated, and the blood again increased. Or if by proper effects of the womb, as dropsies, inflammations, &c. Then must a particular care be used, the which I will not insist upon here, but speak of them as they ly in order.

If the retention comes from repletion or fulness,
— let

let the air be hot and dry, use moderate exercise before meals, and your meat and drink attenuating; seethe with your meat, garden savory, thyme, origane, and cyche peason: If of emptiness, or defect of matter, let the air be moist, and moderate hot; shun exercise, and watchings, let your meat be nourishing, and of a light digestion, as rare-eggs, lamb, chickens, almonds, milk, and the like.

C H A P. III.

Of the overflowing of the Courses.

TH E learned say, by comparing of contraries truth is made manifest. Having therefore spoken of the suppression of Terms: order requires now that I should insist on the overflowing of them, an effect no less dangerous than the former, and this immoderate flux of the month is defined to be a sanguinous excrement proceeding from the womb, exceeding both in quantity and time. First, It is said to be sanguinous, the matter of the flux being only blood, wherein it differs from that which is commonly called the false courses or whites; of which I shall speak hereafter. Secondly, It is said, to proceed from the womb, for there are two ways by which the blood flows forth, the one is by the internal veins in the body of the womb, and this is properly called the monthly flux. The other is by those veins which are terminated in the neck of the matrix; and this is called of *Ætius*, the hemorrhoids of the womb. Lastly, It is said to exceed both in quantity and time. In quantity, saith Hyppocrates, when they flow about eighteen ounces: In time when they flow above three days; but we take this for a certain character of their inordinate flowing, when the faculties of the body thereby are weakened: In bodies abounding with gross humours, this immoderate flux sometimes unburthens nature of her load.

load, and ought not to be staied without the counfel of a phyfician.

Cure.] The caufe of this affair is internal or external; the internal caufe is threefold, in the matter, instrument, or faculty: The matter which is the blood, may be vicious two ways. Firft, by the heat of constitution, climate, or feafon heating the blood, whereby the paffages are dilated, and the faculty weakened, that it cannot retain the blood. Secondly, By falls, blows, violent motion, breaking of the veins, &c.

The external caufe may be calidity of the air, lifting, carrying of heavy burdens, unnatural child-birth, &c.

Signs.] In this inordinate flux the appetite is decayed, the conception deprived, and all the actions weakened; the feet are fwelled, the colour of the face is changed, and a general feebleness poffeffeth the whole body: If the flux comes by the breaking of a vein, the body is fometimes cold, the blood flows forth on heaps and that fuddenly, with great pains. If it comes through heat, the orifice of the vein being dilated, then is there little or no pain; yet the blood flows fafter than it doth in an erosion and not fo faft as it doth in a rupture. If by erosion, or fharpnefs of blood, ſhe feels a great heat ſcalding the paſſage, it differs from the other two, in that it flows not fo fuddenly, nor fo copiouſly as they do: If by weaknefs of the womb, ſhe abhorreth the uſe of Venus. Laſtly, If it proceed from an evil quality of the blood, drop ſome of it on a cloth, and when it is dry, you may judge of the quality by the colour. If it be cholerick, it will be yellow; if melancholy, black; if phlegmatick, wateriſh and whitish.

Prognostic.] If with the flux be joined a convulſion, it is dangerous becauſe it intimates the more noble parts are vitiated; and a convulſion cauſed by emptineſs is deadly: If it continues long, it will be cured with great difficulty, for it was
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one of the miracles which our Saviour Christ wrought to cure this disease, when it had continued twelve years. To conclude, If the flux be inordinate, many diseases will ensue, and without remedy, the blood, together with the native heat, being consumed, either cachectical, hydropical, or paretical diseases will follow.

Cure.] The cure consisteth in three particulars, First, In repelling and carrying away the blood. Secondly, In correcting and taking away the fluxability of the matter, Thirdly, In corroborating the veins and faculties: For the first, to cause a regression of the blood, open a vein in the arm, and draw out so much blood, as the strength of the patient will permit; and that not together, but at several times, for thereby the spirits are less weakened, and the refraction so much the greater.

Apply cupping glasses to the breasts, and also the liver, that the reversion may be in the fountain.

To correct the fluxability of the matter, cathartical means, moderated with the astringents may be used.

If it be caused by erosion, or sharpness of blood, consider whether the erosion be by salt phlegm, or adust choler; if by salt phlegm, prepare with syrup of violets, wormwood, roses, citron-peel succory, &c. Then make this purgation following: Mirobulana, chebol half an ounce; trochisks of agarick, one dram, with plantain water, make a decoction, add thereunto fir, rosat, lax, three ounces, and make a potion.

If by adust choler, prepare the body with syrup of roses, myrtles, sorrel, purslain, mix with water of plantain, knot-grass, and endive. Then purge with this potion: Take rhind of mirobolana, rhubarb, of each one dram; cinnamon, fifteen grains; infuse them one night in endive-water; add to the straining pulp of ramerine, cassia, of each half an ounce, syrup of roses, an ounce; make a potion:

If

If the blood be waterish or unconcoct, as it is in the hydropical bodies, and flows forth by reason of the tenuity or thinness to draw off the water, it will be profitable to purge with agarick elaterium, coloquintida: Sweating is proper in this case, for thereby the matter offending is taken away, and the motion of the blood carried to the outward parts. To procure sweat, use carduus water, with mithridate, or the decoction of guaiacum, and sarsaparilla. The gum of guaiacum also, doth greatly provoke sweat, pills of sarsaparilla, taken every night going to bed, are worthily commended. If the blood flows forth through the opening or breaking of a vein, without an evil quality of itself, then ought only corroboratives to be applied, which is the last thing to be done in this inordinate flux.

Take of bole armoniack, one scruple; London treacle, one dram; old conserve of roses, half an ounce; with syrup of myrtles, make an electuary; or if the flux hath continued long, take of mastick two drams; olibani, troch de caraba, of each one dram; balustium one scruple, make a powder; with syrup of quinces, make it into pills: Take one always before meals, take lapidis, hæmatia triti, of each two scruples; spederdum, alantalia, one ounce; trech de carabede, scoria, ferri, corral, frankincense, of each one scruple; fine bole, one scruple; beat these to fine powder, and with sugar and plantain-water a sufficient quantity, make lozenges; asses dung is well approved of, whether taken inwardly with syrup of quinces, or applied outwardly with steeled water.

Galen by conveying the juice of it through a mē-trenchita into the womb four days together, cured this immoderate flux, which no ways else could be restrained; going to bed, let her take one scruple and a half of pilon, rom. in water; make a suffumigation for the matrix, of mastick, frankincense, burnt frogs, not forgetting the hoof of a mule.

Take

Take of the juice of knot grasse, comfrey, quinces, of each one ounce: Camphire one dram, dip silk or cotton therein, and apply it to the place. Take of oil of mastick, myrtles, quinces, of each half an ounce; fine bole, troch de caraba, of each one dram, sanguis draconis, a sufficient quantity, make an unguent, apply it both before and behind. Take of plaintain, shepherds-purse, red rose-leaves, of each one handful, goats and asses dung dry'd, of each one ounce and a half; acatin, hypoc. each one ounce and a half; dried mint, one ounce; bean-meal three ounces. Boil all these in plaintain-water, and make of it two plaisters, apply one before, and the other behind. If the blood flow from those veins which are terminated in the neck of the matrix, then it is not called the overflowing of the terms, but the hemorrhoids of the womb: Yet the same cure will serve them both, only the instrumental cure will a little differ; for in the uterine hemorrhoids, the ends of the veins hang over like little teats or pushes, which must be taken away by incision, and then the veins closed up with aloes, fine bole, burnt allum, troach de terra siall; myrrh, mastick with the juice of comfrey and knot grasse, laid plaisterwise thereunto.

The air must be cold and dry: All motion of the body is forbidden, let her meat be pheasant, partridge, mountain birds, coneys, calf-feet, &c. And let her beer be mixt with juice of pomegranates and quinces.

C H A P. IV.

Of the weeping of the Womb.

TH E weeping of the womb is a flux of blood, unnatural, coming from thence by drops, after the manner of tears, causing violent pains in the same, keeping neither period nor time. By some it is referred unto the immoderate evacuation of the course, yet they are distinguished in the quantity and

and manner of overflowing, in that they flow copiously and free: In this continually, though by little and little, and that with great pain and difficulty; wherefore it is likened unto the stranguary.

The cause is in the faculty, instrument, or matter. In the faculty by being enfeebled, that it cannot expel the blood; and the blood resting there, makes the part of the womb grow hard, and stretcheth the vessels from whence proceedeth the pain of the womb: In the instrument, by the narrowness of the passages. Lastly, It may be the matter of the blood, which may offend in too great a quantity, or in an evil quality, It being gross and thick, that it cannot flow forth as it ought to do, but by drops. The signs will best appear by the relation of the patient: Hereupon will issue pains in the head, stomach, and back; with inflammations, suffocations, and excoriations of the matrix: If the strength of the patient will permit, first open a vein in the arm, rub the upper parts, and let her arms be corded, that the force of the blood may be carried backward: Then apply such things as may laxate and mollify the strengthening of the womb, and assuage the sharpness of the blood; as cataplasms made of brand, lintseed, fenugreek, melilot, mallows, mercury, and artiplex: If the blood be vicious and, gross, add thereto mugwort, calamint, dictam, and betony; and let her take of Venice treacle, the quantity of a nutmeg, the syrup of mugwort every morning, make injection of the decoctions of mallows, mercury, lintseed, groundsel, mugwort, fenugreek, with oil of sweet almonds.

Sometimes it is caused by wind, and then phlebotomy is to be omitted, and in the stead thereof, take syrup of feverfew one ounce; honey, roses, syrup of roses, syrup of flæchus, of each half an ounce. Water of calamint, mugwort, betony, hyssop, of each one ounce; make a julep, if the pain continues, take this purgation. Take spec. hieræ, one dram; diacatholicon half an ounce; syrup

rup of roses, laxative one ounce; with the decoction of mugwort, and the four cordial flowers make a potion. If it comes through the weakness of the faculty, let that be corroborated. If through the grossness and sharpness of the blood, let the quality of it be altered, as I have shewn in the foregoing chapter. Lastly, if the excrement of the guts be retained, provoke them by glyster of the decoctions of cammomile, betony, feverfew, mallows, lintseed, juniper berries, common feed, anniseed, melilot, adding thereto of diacatholicon, half an ounce; hiera picra, two drams; honey, oil, of each one ounce; salt nitre, a dram and a half. The patient must abstain from salt, sharp, and windy meats.

C H A P. V.

Of the false Courses or Whites.

FROM the womb proceeds not only menstruous blood, but accidentally many other excrements, which by the antients are comprehended under the title of robus gunakios; which is a distillation of a variety of corrupt humours through the womb, flowing from the whole body, or part of the same, keeping neither course nor colour, but varying in both.

Course.] The cause is either promiscuously in the whole body, by a cacochymia, or weakness of the same, or in some of the parts; as in the liver, which, by the inability of the sanguificative faculty, causeth a generation of corrupt blood; and then the matter is reddish; sometimes the gall being sluggish in its office, not drawing away those cholerick superfluities ingendered in the liver; and the matter is yellowish sometimes in the spleen, not deficiating and cleansing the blood of the dregs and excrementitious parts. And then the matter flowing forth, is blackish: It may also come from the

the cattarhs in the head, or from any other putrified or corrupted member: But if the matter of the flux be white, the cause is either in the stomach or reins. In the stomach by a phlegmatical and crude matter there contracted and variated, through grief, melancholy, and other distempers; for otherwise, if the matter were only petnical, crude, flegme, and no ways corrupt, being taken into the liver, it might be converted into blood: For flegme in the ventricle is called nourishment half digested: But being corrupt, though sent into the liver, yet it cannot be turned into nutriment; for the second decoction, cannot correct that which the first hath corrupted; and therefore the liver sends it to the womb, which can neither digest nor repel it, and so it is voided out with the same colour it had in the ventricle. The cause also may be in the reins, being overheard; whereby the spermatical matter, by reason of its thinness flows forth. The external causes may be moistness of the air, eating of corrupt meats, anger, grief, slothfulness, immoderate sleeping, costiveness in the body.

The signs are exturbation of the body, shortness and stinking of the breath, loathing of meat, pain in the head, swelling of the eyes and feet, melancholy; humidiry flows from the womb of divers colours, as red, black, green, yellow, white. It differs from the flowing and overflowing of the courses, in that it keeps no certain period, and is of many colours, all which do generate from blood.

Prognostics.] If the flux be phlegmatical, it will continue long, and be difficult to cure, yet if vomiting, for diarrhæ happeneth, diverts the humour, it cures the disease. If it be cholerick, it is not so permanent; yet more perilous, for it will cause a cliff in the neck of the womb, and sometimes make an excoriation of the matrix, in melancholick, it must be dangerous and

and contumacious. Yet the flux of the hemorrhoids administers cure.

If the matter flowing forth be reddish, open a vein in the arm; if not, apply ligatures to the arms and shoulder; Galen glories of himself how he cured the wife of Brutus labouring of this disease, by rubbing the upper part with crude honey.

If it be caused by a distillation from the brain, take syrup of betony, stochas and marjoram, purge with pill coch, fine quibus de agarico; make nasalial of the juice of sage, hyssop, betony, nigella, with one drop of oil of elect. dianth. aromat. rofat, diambrae, diomoseh, dulcis, of each one dram; nutmeg half a dram; with sugar and betony-water, make lozenges, to be taken every morning and evening. Auri Alexandrina half a dram at night going to bed. If these things help not, use the suffumigation and plaister, as they are prescribed.

If it proceed from crudities in the stomach, or from a cold distempered liver, take every morning of the decoction of lignum sanctum; purge with pill de agarico, de hermodact, de heira, diacolinthid, foetid, agrigatio, take elect, aronat, roses, two drams; citron peel dried, nutmeg, long pepper, of each one scruple; diagalanga one dram; fantali, alb, ling, aloes, of each half a scruple; sugar six ounces; with mint water, and make lozenges of it. Take of them before meals, if with frigidity of the liver there be joined a repletion of the stomach, purging by vomit is commendable. For which three drams of the electuary diasatu. Galen allows of diuretical means as absu, petrosolinan.

If the matter of the flux be cholerick, prepare the humour with syrup of roses, violets, endive, succory: Purge with mirobolans, manna, rhubarb, cassia. Take of rhubarb two drams; anniseed one dram; cinnamon a scruple and a half; infuse them in six ounces prune broth: Add to the straining of manna one ounce, and take in the morning according to art. Take specierum, diatonlanton, diacoran, prig diarthod,

thod, abbaris dyacydomes, of each one dram; sugar four ounces; with plantain-water, make lozenges, If the clyster of the gall be sluggish, and do not stir up the faculty of the gut, give hot glysters of the decoction of the four molifying herbs, with honey of roses and aloes.

If the flux be melancholous, prepare with syrup of maiden-hair, epithymium, polipody, borrag buglos, fumitary, hart's-tongue, and syrampus bifantius, which must be made without vinegar, otherwise it will rather animate the disease than nature; for melancholy by the use of vinegar is increased, and both by Hippocrates, Sylvius, and Avenzoar; it is disallowed of as an enemy to the womb, and therefore not to be used inwardly in all uterine diseases. Purgers of melancholy are pilulæ, fumarix, pilulæ, lud de lapina, lazuli, diosena and confectio hamec. Take of stamped prunes two ounces; sen. one dram; epithymium, polipody, fumitary of each a dram and a half; fower dates one ounce; with endive-water, make a decoction; take of it four ounces; add unto it confectio, hamelech three drams; manna three drams. Or take pil-indie, pil-foetid, agarici, trochisati, of each one scruple; pills of rhubarb one scruple; lapidis laxuli six grains; with syrup of epithymium make pills, and take them once every week. Take elect lætificants, galen three drams; diamargariti, calim-lone, diamolci, dulcis, conserves of borage, violets, buglois of each a dram; citron peel, candite, one dram; sugar seven ounces; with rose water, make lozenges.

Lastly, Let the womb be cleansed from the corrupt matter, and then corroborated: For the purifying thereof make injections of the decoction of betony, feverfew, spikenard, bistort, mercury, sage; adding thereto sugar, oil of sweet almonds, of each two ounces; pessaries also may be made of silk, cotton, modified in the juice of the aforementioned herbs. To corroborate the womb, you must thus prepare trochills, take of mugwort, feverfew, myrrh, amber,

ber, mace, nutmeg, styrax, lign aloes, red roses, of each one ounce; with the mucilage, tragacanth, make trochisks; cast some of them into coals, and smoke the womb therewith, and make fomentations for the womb of red wine; in which hath been decocted, mastick, fine bole, balustia and red roses; anoint the matrix with the oil of quinces and myrtles, and apply thereto emplastrum, pro matrice; and let her take diamoscum, dulce, and aract. elematicum every morning.

A dried diet is commended to be best, because in this effect, the body most commonly abounds with phlegmatical and crude humours. For this cause Hyppocrates counsels the patient to go to bed supperless. Let her meat be partridge, pheasant, and mountain birds, rather roasted than boiled; immoderate sleep is forbidden, moderate exercise is commended.

C H A P. VI.

Of the Suffocation of the Mother.

THIS effect (which if simply considered, is none but the cause of an effect) is called in English the suffocation of the mother, not because the womb is strangled, but for that it causeth the womb to be choaked. It is a retraction of the womb towards the midriff and stomach, which presseth and crusheth up the same, that the instrumental cause of respiration, the midriff is suffocated; and consenting with the brain, causing the animating faculty, the efficient cause of respiration also to be intercepted, where the body being refrigerated and the action depraved, she falls to the ground as one being dead.

In these hysterical passions some continue longer, some shorter; Rabbi Moses writes of some who lay in the paroxysm of the fit for two days. Rufus makes mention of one who continued in the same passion

passion three days and three nights; and at the three days end she revived. That we may learn by other men's harms to beware, I will tell you an example, Paræus writeth of a woman in Spain, who suddenly fell into an uterine suffocation, and appeared to men's judgment as dead; her friends wondering at this her sudden change, for their better satisfaction sent for a surgeon to have her dissected; who beginning to make an incision, the woman began to move, and with great clamour returned to herself again, to the horror and admiration of all the spectators.

To the end that you may distinguish the living from the dead, the ancients prescribe three experiments: The first is to lay a light feather to the mouth, and by its motion you may judge whether the patient be living or dead. The second is, To place a glass of water on the breast, and if you perceive it to move it betokeneth life. The third is, To hold a pure looking-glass to the mouth and nose; and if the glass appears thick with a little dew upon it, it betokeneth life. And these three experiments are good, yet with this caution, that you ought not to depend on them too much; for though the feather and the water do not move, and the glass continue pure and clear, yet it is not a necessary consequence that she is destitute of life: For the motion of the lungs by which the respiration is made, may be taken away that she cannot breathe, yet the internal transpiration of the heat may remain; which is not manifest by the motion of the breast or lungs, but lies occult in the heart and inward arteries: Examples whereof we have in the fly and swallow, which in the cold of winter, to the ocular aspect, seem dead, inanimate and breathe not at all. Yet they live by the transpiration of that heat which is reserved in the heart and inward arteries: Therefore when the summer approacheth, the internal heat being revocated to the out-ward

ward parts, they are then again revived out of their sleepy extasy.

Those women therefore that seem to die suddenly, and upon no evident cause let them not be committed unto the earth unto the end of three days, lest the living be buried for the dead.

Cure.] The part affected is the womb, of which there is a twofold motion; natural, and symptomatical. The natural motion is, when the womb attracteth the human seed, or excludeth the infant or secundine. The symptomatical motion of which we are to speak, is a convulsive drawing up of the womb.

The cause usually is in the retention of the seed, or the suppression of the menses, causing a repletion of the corrupt humours in the womb, from whence proceeds a flatuous refrigeration, causing a convulsion of the ligaments of the womb. And as it may come from humidity or repletion. being a convulsion, it may be caused by emptiness or dryness. And lastly, By abortion or difficult childbirth.

Signs.] At the approaching of the suffocation, there is a paleness of the face, weakness of the legs, shortness of breath, frigidity of the whole body, with a working up into the throat, and then she falls down as one void both of sense and motion; the mouth of the womb is closed up, and being touched with the finger feels hard, the paroxysm of the fit once past she openeth her eyes, and feeling her stomach oppressed, she offers to vomit. And lest any one should be deceived in taking one disease for another, I will shew how it may be distinguished from those diseases which have the nearest affinity to it.

It differs from the apoplexy, by reason it comes without shrieking out; also in the hysterical passion, the sense of feeling is not altogether destroyed and lost, as it is in the apoplectical disease: And it differs from the epilepsies in that the eyes are not

wrested, neither doth any spongy froth come from the mouth; and that convulsive motion, which sometimes, and that often, is joined to suffocations, is not universal, as it is in the epilepsie, only this or that matter is convulsed, and that without any vehement agitation. In the syncope, both respiration and pulse are taken away; the countenance waxeth pale; she swoons away suddenly; but in the hysterical passion commonly there is both respiration and a pulse, tho' it cannot be well perceived, her face looks red, and she hath a sore warning of her fit. Yet it is not denied but that syncope may be joined with this suffocation. Lastly, It is distinguished from the lethargy by the pulse, which in the one is great, and in the other little.

Prognostics.] If the disease hath its being from the corruption of the seed, it foretels more danger than if it proceeded from the suppression of the courses, because the seed is concocted and of a purer quality than the menstruous blood; and the more pure being corrupted, becomes the more foul and filthy; as appears in eggs, the purest nourishment, which vitiated yield the noisomest savour. If it be accompanied with a syncope, it shews nature is but weak, and that the spirits are almost exhausted; but if sneezing follows, it shews the heat which was almost extinct, doth now begin to return, and that nature will subdue the disease.

Cure.] In the cure of this effect, two things must be observed; First, That during the time of the paroxysm, nature be provoked to expel those malignant vapours which bind up the senses, that she may be recalled out of that sleepy extasy. Secondly, That in the intermission of the fit, proper medicines be applied to take away the cause.

To stir up nature, fasten cupping glasses to the hips and navel, apply ligatures unto the thighs; rub the extreme parts with salt, vinegar, and mustard; cause loud clamours, and thunderings in the ears. Apply to the nose, assafoetida castor, and sagapaneum steeped

ed in vinegar, provoke her to sneeze by blowing up into her nostrils the powder of castor, white pepper, pellitory of Spain, and hellebore. Hold under her nose, partridge feathers, hair, and old shoes burnt; and all other stinking things, for evil odours are an enemy to nature: Hence the animal spirits do so contest and strive against them, that the natural heat is thereby restored. The brain is so oppressed sometimes, that we are compelled to burn the outward skin of the head with hot oil, or with a hot iron. Sharp clysters and suppositories are available. Take of sage, calamint, horehound, feverfew, marjoram, betony, hyssop, of each one handful; anniseed half an ounce; coloquintida, white hellebore, sal. gem, of each two drams; boil these in two pounds of water to the half; add to the straining oil of castor two ounces; hiera-picra two drams, and make a glyster of it. Or take honey boiled, two ounces; euphorb half a scruple; coloquant four grains; white hellebore two grains; salt one dram; make suppository. Hyppocrates writeth of a hysterical woman which could not be free from the paroxysm, but by pouring cold water on her. Yet this cure is particular, and ought to be administered in the midst of summer, when the sun is in the Tropic of Cancer.

If it be caused by the retention and corruption of the seed, at the instant of the paroxysm, let the midwife take oil of lilies, marjoram, and bays; dissolving in the same two grains of civet; add as much musk; let her dip her finger therein, and put it up into the neck of the womb, tickling and rubbing the same.

The fit being over, proceed to the curing of the cause. If it arise from the suppression of the menses, look the cure in Page 112. If from the retention of the seed, a good husband will administer a cure; but those who cannot honestly purchase that cure, must use such things as will dry up and diminish the seed; as diaciminua, diacalaminthes,

&c. Amongst botanicks, the seed of agnus castus is well esteemed of; whether taken inwardly, applied outwardly, or received as suffumigation: It was held in great honour amongst the Athenians. for by it they did remain as pure vessels, and preserved their chastity by only strowing it on the bed whereon they lay, and hence the name of agnus castus given it, as denoting its effects. Make an issue on the inside of each leg, an hand breadth below the knee. Make trochisks of agarick two scruples; wild carrot-seed, lign-aloes, of each half a scruple; washed turpentine, three drams; with conserve of anthos make a bolus; castor is of excellent use in this case, eight drams of it taken in white wine, or you may make pills of it with mithridate, and take them going to bed, Take of white briony-root dried, and cut after the manner of carrots, one ounce; put into a draught of wine, placing it by the fire, and when it is warm drink it; take myrrh, castor, assafoetida, of each one scruple; saffron and rue seed, of each four grains; make eight pills, and take two every night going to bed.

Galen by his own example commends unto us agarick pulverized, of which he frequently gave one scruple in white wine; lay to the navel at bed-time a head of garlick bruised, fastening it with a swathing band; make a girdle of galbacum for the waist, and also a plaister for the belly, placing in one part of it civit and musk which must be laid upon the navel. Take pulveris benedict, trochisk of agarick, of each two drams; mithridate a sufficient quantity; and so make two pessaries and it will purge the matrix of wind and flegm, foment the natural part with sallad oil, in which hath been boiled rue feverfew and camomile. Take of rose-leaves a handful; cloves two scruples; quilt them in a little cloth, and boil them in marmsey, the eighth part of an hour, and apply them to the mouth of the womb as hot as may be endured, but let not the smell go to her nose. A drying diet must still be observed, the moderate use

use of Venus is commended. Let her bread be anniseed, biscuit, her flesh meat rather roasted than boiled.

C H A P. VII.

Of descending or falling of the Mother.

TH E falling down of the womb is a relaxation of the ligatures, whereby the matrix is carried backward, and in some hangs out in the bigness of an egg: Of this there are two kinds distinguished by a descending and precipitation. The descending of the womb is, when it sinks down to the entrance of the privities, and appears to the eye either not at all, or very little. The precipitation is, when the womb like a purse is turned inside outward, and hangs betwixt the thighs in the bigness of a cupping glass.

Cause.] The cause is external or internal: The external cause is difficult child-birth, violent pulling away of the secundine, rashness and inexperience in drawing away the child, violent coughing, sneezing, falls, blows, and carrying heavy burthens. The internal cause in general, is over much humidity flowing into these parts, hindering the operation of the womb, whereby the ligaments by which the womb is supported is relaxed.

The cause in particular is referred to be in the retention of the seed, or in the suppression of the monthly courses.

Signs.] The arse, gut and bladder, oftentimes are so crushed, that the passage of both the excrements are hindered: If the urine flows forth white and thick, and the midriff is molested, the loins are grieved, the privities pained, and the womb sinks down to the private parts; or else comes clean out.

Prognostics.] This grief possessing an old woman,

is cured with great difficulty; because it weakens the faculties of the womb, and therefore though it be reduced into its proper place, yet upon every little illness or indisposition, it is subject to return; and so it also is with the younger sort, if the disease be inveterate. If it be caused by a putrifaction in the nerves, it is incurable.

Cure. The womb being naturally placed between the strait gut and the bladder, and now fallen down, ought not to be put up again, until the faculty both of the gut and the bladder be stirred up; nature being unloaded of her burden let the woman be laid on her back in such sort, that her legs may be higher than her head; let her feet be drawn up to her hinder parts, with her knees spread abroad: Then mollify the swelling with oil of lilies and sweet almonds, or with the decoction of mallows, beets, fenugreek, and lintseed: When the inflammation is dissipated, let the midwife anoint her hand with oil of mastick, and reduce the womb into its place. The matrix being up, the situation of the patient must be changed, let her legs be put out at length and laid together, fix cupping-glasses to her breasts and navel; boil mugwort, feverfew, red-roses and comfrey in red-wine; make suffumigations for the matrix, and move sweet odours to her nose; and at her coming out of the bath, give her of syrup of feverfew one ounce; with a dram of mithridate. Take laudani, mastick, of each three drams; make a plaister of it for the navel: Then make pessaries of assafoetida, saffron, comfrey, mastick, adding thereto a little castor.

The practice of Parius in this case was to make them only of cork, in figure like a little egg covering them over with wax and mastick dissolved together, fastning it to a thread, and so put it into the womb.

The present danger being now taken away, and the matrix seated in its natural abode, the remote cause must be removed; If the body be plethorick,
open

open a vein; prepare with syrup of betony, calamint, hyssop and feverfew. Purge with pil. hierac. agaric, pil. de colocin. If the stomach be oppressed with crudities, unburden it by vomiting, sudorifical decoctions of lignum sanctum, and saffrafras taken twenty days together; dry up the superfluous moisture, and consequently suppress the cause of the disease.

Let the air be hot and dry, your diet hot and attenuating; abstain from dancing, leaping, squeezing, and from all motion both of body and mind; eat sparingly, drink not much, sleep moderately.

C H A P. VIII.

Of the Inflammation of the Womb.

THE phlegmon, or inflammation of the Matrix is an humour possessing the whole womb, accompanied with unnatural heat, by obstruction and gathering together of corrupt blood.

Cause.] The cause of this effect is suppression of the menses, repletion of the whole body, immoderate use of Venus, often handling the genitals, difficult child-birth, vehement agitation of the body, falls, blows; to which also may be added, the use of sharp pessaries, whereby not seldom the womb is inflamed, cupping-glasses also fastened to the pubis and hypogastrium, draw the humours to the womb.

Signs.] The signs are anguish, humours, pain in the head and stomach; vomiting, coldness of the knees, convulsions of the neck, doating, trembling of the heart, often there is a straitness of breath, by reason of the heat which is communicated to the midriff, the breasts sympathizing with the womb, pained and swelled. Further, If the forepart of the matrix be inflamed, the privities are grieved, the urine is suppressed, or flows forth with difficulty. If

the after-part, the loins and back suffer, the excrements are retained; if the right side, the right hip suffers, the right leg is heavy, slow to motion, in so much, that sometimes she seems to halt. And so if the left side of the womb be enflamed; the left hip is pained, and the left leg is weaker than the right. If the neck of the womb be refreshed the midwife putting up her finger, shall feel the mouth of it retracted, and closed up with a hardness about it.

Prognostics.] All inflammations of the womb are dangerous, if not deadly; and especially, if the total substance of the matrix be enflamed: Yet they are perilous if in the neck of the womb. A flux of the belly fortels health, if it be natural; for nature works best by the use of her own instruments.

Cure.] In the cure, first let humours flowing to the womb be repelled; for effecting of which after the belly has been loosed by cooling clysters, phlebotomy will be needful; open therefore a vein in the arm, and (if she be not with child) the day after strike the saphena on both feet; fasten ligatures and cupping-glasses to the arm, and rub the upper part. Purge lightly with cassia, rhubarb, fenna, myrobolans. Take of fenna two drams; anniseed one scruple; myrobolans half an ounce; barley water a sufficient quantity; make a decoction, dissolve in it syrap of succory, with rhubarb two ounces; pulp of cassia half an ounce; oil of anniseed two drops, and make a potion. At the beginning of the disease, anoint the privities and reins with oil of roses and quinces; make plaisters of plantain, lintseed, barley-meal, mililot, fenugreek, whites of eggs; and if the pain be vehement add a little opium; foment the genitals with the decoction of poppy-heads, purslain, knot-grass, and water-lillies; make injections of goat's-milk, rose-water, clarified whey, with honey of roses. In the declining of the disease, use incisions of sage, lintseed, mugwort, penny-royal, horehound, fenugreek.

fenugreek. Anoint the lower parts of the belly with the oil of cammomile and violets.

Take lily-roots and mallow-roots, of each four ounces; mercury one handful; mugwort, feverfew, cammomile-flowers, melilot. of each a handful and a half; bruise the herbs and root, and boil them in a sufficient quantity of milk; then add fresh butter, oil of cammomile, lilies, of each two ounces; bean-meal a sufficient quantity; make two plaisters, the one before and the other behind.

If the tumour cannot be removed, but tends to supuration: Take fenugreek, mallow-roots, decocted figs, lintseed, barley-meal dove's dung, turpentine of each three drams; deer's suet half a dram; opium half a scruple; with wax make a plaister.

Take of bay-leaves, sage, hyssop, cammomile, mugwort, and with water make an incension.

Take wormwood, betony, of each half an handful; white wine, milk, of each half a pound; boil them until one part be confirmed; then take of this decoction four ounces; honey of roses two ounces; and make an injection. Yet beware the humours be not brought down into the womb; take roasted figs, mercury bruised, of each three drams; turpentine, duck's grease, of each three drams; opium two grains; with wax and make a pessary.

The air must be cold, all motion of the body especially of the lower parts is forbidden, vigilance is commended; for by sleep the humours are carried inward. by which the inflammation is increased; eat sparingly, let your drink be barley-water, or clarified whey; and your meat be chickens, and chicken-broth, boiled with endive, succory, sorrel, bugloss and mallows.

C H A P. IX.

Of the Schirrosity or Hardness of the Womb.

OF phlegmon neglected, or not perfectly cured, is generated a schirrus of the matrix: Which is a hard unnatural swelling, insensibly hindering the operations of the womb, and disposing the whole body to slothfulness.

Cause.] One cause of this disease may be ascribed to want of judgment in the physician; as many empiricks administering to an inflammation of the womb, do overmuch refrigerate and abridge the humour, that it can neither pass forward nor backward; hence the matter being condensed, degenerates into a lapidious hard substance. Other causes may be suppression of the menstrous retention of the lochia, commonly called the after purgings; eating of corrupt meats, as in the disordinate longing called pica, to which breeding women are so often subject. It may proceed also from obstructions and ulcers in the matrix, or from evil effects in the liver and spleen.

Signs.] If the bottom of the womb be affected, she feels as it were a heavy burthen representing a mole; yet differing in that the breasts are attenuated and the whole body waxeth less. If the neck of the womb be affected, no outward humours will appear; the mouth of it is retracted, and being touched with the fingers feels hard; nor can she have the company of a man without great pain and prickings.

Prognostics.] A schirrus confirmed is incurable, and will turn into a cancer or incurable dropsy; and ending in a cancer, proves deadly, because the native heat in those parts being almost smothered, can hardly again be restored.

Cure.] Where there is a repletion, phlebotomy is advisable; wherefore open the medina on both arms, and the saphena on both feet, more especially if the menses be suppressed.

Prepare

Prepare the humour with syrup of borage, succory, epithyman and clarified whey: Then take of these pills following, according to the strength of the patient

Take hiera picra six drams; black hellebore, poly-pody of each two drams and a half; agarick, lapis lazoli, abluti, salindia, colocynthida, of each one dram and a half; mix them, and make pills: The body being purged, proceed to mollify the hardness as followeth, anoint the privities and neck of the womb with unguent, d'althea and agrippa, or take opopanax, bdellium, ammoniack, myrrh, of each two drams; saffron half a dram; dissolve the gum in oil of lilies and sweet almonds, with wax and turpentine make an unguent; apply below the navel diacalio, ferellia; make incisions of figs, mugwort, mallows, penny-royal, althea, fennel-roots, melilote, fenugreek boiled in water. Make injections of calamint, lint-feed, melilote, fenugreek, and the four molifying herbs; with oil of dill, cammomile, and lilies, dissolved in the same. Three drams of the gum bdellium, cast the stone pyrites on the coals, and let her receive the fume into her womb. Foment the secret parts with decoction of the roots and leaves of danewort. Take of gum galbanum, opopanax, of each one dram; juice of dinewort, mucilage, fenugreek, of each half an ounce; calf's marrow an ounce; wax a sufficient quantity; make a pessary, or make a pessary only of lead, dipping it in the aforesaid things, and so put up.

The air must be temperate: gross, vicious, and salt meats are forbidden, as pork, buil's beef, fish, old cheese, &c.

C H A P. X.

Of the Dropsy of the Womb.

THE uterine dropsy is an unnatural swelling, elevated by the gathering together of wind or flegm in the cavity, membranes or substance of the womb, by reason of the debility of the native heat and aliment received, and so it turns into an excrement.

The causes are overmuch cold or moistness of the melt and liver, immoderate drinking, eating of crude meats; all which causing a repletion, do suffocate the natural heat. It may be caused likewise by the overflowing of the courses, or by any other immoderate evacuation. To these may be added abortives, phlegmons and schirrosities of the womb.

Signs.] The signs of this effect are those, the lower parts of the belly, with the genitals, are puffed up and pained; the feet swell, the natural colour of the face decays, the appetite is depraved, and the heaviness of the whole body concurs. If she turns herself in the bed, from one side to the other, a noise like the flowing of water is heard. Water sometimes comes from the matrix. If the swelling be caused by wind, the belly being hot, it sounds like a drum; the guts rumble, and the wind breaks thro' the neck of the womb with a murmuring noise; this effect may be distinguished from a true conception many ways, as will appear by the chapter of conception. It is distinguished from the general dropsy, in that the lower parts of the belly are most swelled. Again, in this sanguificative faculty it appears not so hurtful, nor the urine so pale, nor the countenance so soon changed, neither are the superior parts extenuated as the general dropsy.

Prognostics.] This effect foretels the sad ruin
of

of the natural functions, by that singular consent the womb hath with the liver; that therefore the chachevy, or general dropfy will follow.

Cure.] In the cure of this disease, imitate the practice of Hyppocrates: First, Mitigate the pain with fomentation of melilot, mercury, mallows, lintseed, cammomile, althea. Then let the womb be prepared with syrup of stoehis hyssop, calamint, mugwort of both sorts; with the distilled waters, or decoction of dodder, marjoram, sage, origan, spe-rage, penny-royal, betony; purge with senna, agaric, rhubarb, elaterium. Take specierum, hier, rhubarb, trochisks of agaric, of each one scruple; with juice of iros, make pills.

In diseases which have their rise from moistness, purge with pills. And in these effects which are caused by emptiness or dryness, purge with potion. Fasten a cupping-glass to the belly, with a great fume, and also the navel, especially if the swelling be flatulent: Make an issue on the inside of each leg, an hand-breadth below the knee. Take specierum, diambrae, diamosci, diacalaminti, diacinnamon, diacimini. Troch. de myrrha, of each two drams; sugar one pound; with betony water make lozenges; take of them two hours before meals: Apply to the bottom of the belly as hot as may be endured, a little bag of cammomile, cummin, and melilot, boiled in oil of rue; anoint the belly and secret parts with unguent agrippa, and unguent arragons; mingle therewith oil of iros; cover the lower parts of the belly with the plaister of bayberries; or a cataplasm, made of cummin, cammomile, briony roots, adding thereto cows and goats dung.

Our moderns ascribe a great virtue to tobacco-water distilled, and poured into the womb by a metrenchyta: Take balm, southernwood, origan, wormwood, calamint, bay-leaves, marjoram, of each one handful; juniper berries four drams; with water make a decoction; of this may be made fomentations,

mentations, and infusions; make pessaries of styrag, aloes, with the roots of dictan, aristolochia, and gentian. Instead of this you may use the pessary prescribed, Page 117. Let her take of electuarium, aromaticum, dialatyron, and eringo-roots candied every morning.

The air must be hot and dry, moderate exercise is allowed; much sleep is forbidden, she may eat the flesh of partridges, larks, chickens, mountain birds, hares, conies, &c. Let her drink be thin wine.

C H A P. XI.

Of Moles and false Conceptions.

THIS disease is called by the Greeks, mole, and the cause of this denomination is taken from the load or heavy weight of it, it being a mole, or great lump of hard flesh burdening the womb.

It is defined to be an inarticulate piece of flesh without form, begotten in the matrix, as if it were a true conception. In which definition we are to note two things. First, In that a mole is said to be inarticulate, and without form; it differs from monsters, which are both formate and articulate. Secondly, It is said to be as it were, a true conception, which puts a difference between a true conception and a mole, which difference holds good three ways: First, In the genus, in that a mole cannot be said to be an animal. Secondly, In the species, because it hath no human figure, and bears not the character of a man. Thirdly, In the individuum for it hath no affinity with the parent, either in the whole body or any particular of the same.

[Cause.] About the cause of this effect amongst learned authors I find variety of judgments. Some are of opinion, That if the woman's seed goes into the womb, and not the man's; therefore is the mole

mole produced, others there be that affirm it is ingendered of the menstruous blood. But if these two were granted, then maids by having their courses or through nocturnal pollutions, might be subject to the same, which never yet any were. The true cause of this fleshly mole proceeds both from the man and from the woman; from corrupt and barren seed in man, and from the menstruous blood in the woman both emitted together in the cavity of the womb, where nature finding herself weak (yet desiring to maintain the perpetuity of her species,) labours to bring forth a vicious conception, rather than none: And so instead of a living creature, generates a lump of flesh.

Signs.] The signs of a mole are these. The months are suppressed, the appetite is depraved, the breasts swell, and the belly is suddenly puffed up, and waxeth hard. Thus far the signs of a breeding woman, and one that beareth a mole, are all one, I will shew you how they differ. The first sign of difference is taken from the motion of a mole; it may be felt to move in the womb before the third month, which the infant cannot: Yet the motion cannot be understood of any intelligent power in the mole, but the faculty of the womb and the seminal spirits, diffuse through the substance of the mole, for it lives not a live animal, but a vegetative in manner of a plant. And secondly, In a mole the belly is suddenly puffed up, but in a true conception the belly is first retracted, and then riseth up by degrees. Thirdly, The belly being pressed with the hand, the mole gives way; and the hand being taken away, it returns to the place again; but a child in the womb, though pressed with the hand, moves not presently, and being removed, returns slowly or not at all. Lastly, The children continue in the womb not above eleven months; but a mole continues sometimes four or five years, more or less, according as it is fastened in the matrix. I have known when a mole hath fallen away in four or five months.

If it remain until the eleventh month the legs wax feeble, and the whole body consumes, only the swelling of the belly still increases; which makes some think they are dropfical, though there be little reason for it. For in the dropfy, the legs swell and grow big, but in a mole they consume and wither.

Prognostics.] If at the delivery of a mole the flux of the blood be great, it shews the more danger, because the parts of nutrition having been violated by the flowing back of the superfluous humours, where the natural heat is consumed; and then parting with so much of her blood, the woman thereby is so weakened in all her faculties, that she cannot subsist without difficulty.

Cure.] We are taught in the school of Hippocrates, that phlebotomy causeth abortion; by taking all that nourishment which should preserve the life of the child. Wherefore, that this vicious conception may be deprived of that vegetative sap by which it lives, open the liver-vein and the saphena in both the feet; fasten cupping-glasses to the loins and sides of the belly, which done let the uterine parts be first mollified, and then the expulsive faculty provoked to expel the burthen.

To laxat the ligature of the mole, take mallows, with the roots three handfuls; cammomile, melilot, pellitory of the wall, violet-leaves mercury, roots of fennel, parsley, of each two handfuls; lintseed fenugreek, each one pound; boil them in water and let her sit therein up to the navel. At the going out of the bath, anoint the privities and reins with this unguent following: Take oil of cammomile, lilies, sweet almonds, each one ounce; fresh butter, labdanum, ammoniac, of each half an ounce; with the oil of lintseed make an unguent. Or instead of this may be used unguentum agrippa, or diathæ. Take of mercury, roots of althea, of each half a handful; flos, brachæ, urfni, half a handful; lintseed, barley meal, of each six ounces; boil all these with water and honey; and make a plaister; make pessaries of the

the gum galbanum bdellium, antimoniacum, figs, hog's suet and honey.

After the ligaments of the mole are loosed; let the expulsive faculty be stirred up to expel the mole; for effecting of which, all medicaments may be used which are proper to bring down the courses. Take troch de myrrha one ounce; castor astrolochia, gentian, dictam, of each half an ounce; make a powder, take one dram in four ounces of mugwort water. Take of hypericon, calamint, penny-royal, betony, hyssop, sage, horehound, valerian, madder, savine, with water make a decoction; take three ounces of it, with one ounce and an half of feverfew. Take of mugwort, myrrh, gentian, pil. coch, of each four scruples; rue, penny-royal, sagapenum, oppopanax, of each a dram; assafoetida, cinnamon, juniper berries, borage, of each one dram; with the juice of savine, make pills to be taken every morning; make an infusion of hyssop, bay-leaves, affrum, calamint, bay-berries, cammomile, mugwort, savine-cloves, nutmeg, of each two scruples; galbanum one dram; hierapicra, black hellebore oil, each one scruple; with turpentine make a pessary. But if these things prove not available, then must the mole be drawn away with an instrument put up into the womb, called a pes griphus, which may be done with no great danger, if it be performed by a skilful chirurgion; after the delivery of the mole, (by reason that the woman hath parted with much blood already) let the flux of blood be stayed as soon as may be.

Fasten cupping-glasses to the shoulders, and ligatures to the arms. If this help not, open the liver vein on the right arm.

The air must be tolerably hot and dry, and dry diet, such as doth mollify and attenuate, she may drink white wine.

C H A P. XII.

Of the Signs of Conception.

Ignorance makes women become murderers of the fruit of their own bodies, many having conceived, and thereupon finding themselves out of order, and not knowing rightly the cause, do either run to the shop, of their own conceit, and take what they think fit, or else (as the custom is) they send to the physician for a cure; and he not perceiving the cause of their grief (feeling that no certain judgment can be given by the urine) prescribes what he thinks best, perhaps some strong diuretick or cathartick potion, whereby the conception is destroyed. Wherefore Hypocrates says, There is a necessity that women would be instructed in the knowledge of conception, that the parent as well as the child might be saved from danger. I will therefore give you some instructions, by which every one may know whether she be with child or not. The signs of conception shall be taken from the woman, from the urine, from the infant, and from experiment.

Signs taken from the woman are these: The first day after the conception she feels a light quivering or chilness running through the whole body; a tickling in the womb, a little pain in the lower parts of the belly. Ten or twelve days after the head is affected with giddiness, the eyes with dimness of sight: Then follow red pimples in the face, with a blue circle about the eyes, the breasts swell and grow hard with some pain and pricking in them, the belly soon sinketh, and riseth again by degrees, with a hardness about the navel. The nipples of the breast grow red, the heart beats inordinately, the natural appetite is dejected; yet she hath a longing desire after strange meats; the neck of the womb is retracted, that it can hardly be felt with the finger being put up:

up: And this is an infallible sign. She is suddenly merry, and as soon melancholy; the monthly courses are stayed without any evident cause; the excrements of the guts are unaccustomedly retained by the womb pressing the great guts, and her desire to Venus is abated.

The surest sign is taken from the infant, which begins to move in the womb the third or fourth month: And that not in the manner of a male, from one side to another, rushing like a stone, but so softly, as may be perceived by applying the hand hot upon the belly.

Signs taken from the urine: The best writers do affirm, that the urine of a woman with child is white, and hath little mites like those in the sun-beams ascending and descending in it, a cloud swimming aloft of an opal colour, the sediments being divided by shaking of the urine, appears like carded wool. In the middle of her time the urine turneth yellow, next red, and lastly black, with a red cloud. Signs taken from experience. At night going to bed let her drink water and honey, afterwards if she feels a beating pain in her belly and about her navel, she hath conceived. Or let her take the juice of carduus, and if she vomiteth it up, it is a sign of conception. Cast a clean needle into a woman's urine, put it in a basin, let it stand all night, and in the morning if it be coloured with red spots, she hath conceived, but if black or rusty, she hath not.

Signs taken from the sex, to shew whether it be male or female. Being with child of a male, the right breast swells first, the right eye is more lively than the left, her face well coloured, because such as the blood is, such is the colour; and the male is conceived of purer blood, and more perfect seed than the female; red motes in the urine, settling down to the sediments, foretel that a male is conceived, but if they be white, a female. Put the woman's urine, which is with child into a glass bottle, let it stand close stopped three days, then strain it through a fine cloth,

cloth, and you shall find little living creatures. If they be red it is a male, if white it is a female. To conclude, the most certain sign to give credit unto, is the motion of the infant, for the male moves in the third month, and the female in the fourth.

C H A P. XIII.

Of Untimely Births.

WHEN the fruit of the womb comes forth before the seventh month (that is, before it comes of maturity) it is said to be abortive, and in effect the children prove abortive, (I mean not to live) if it be born in the eighth month. And why children born in the seventh or ninth month may live and not in the eighth month may seem strange, yet it is true: The cause thereof by some is ascribed unto the planet under which the child is born; for every month from the conception to the birth, is governed by his proper planet. And in the eighth month Saturn doth pre-dominate, which is cold and dry: And coldness being an utter enemy to life, destroys the nature of the child. Hyppocrates gives a better reason, viz. The infant being every way perfect and compleat in the seventh month, desires more air and nutriment than it had before; which because he cannot obtain, he labours for a passage to go out; and if his spirits become weak and faint, and have no strength sufficient to break the membranes and come forth, as is decreed by nature, that he should continue in the womb till the ninth month, that in that time his wearied spirits might again be strengthened and refreshed; but if he returns to strive again the eighth month, and be born, he cannot live, because the day of his birth is either past or to come. For in the eighth month (saith Aven) he is weak and infirm; and therefore then being cast into the cold air, his spirits cannot be supported.

Cure.]

Care.] Untimely birth may be caused by cold, for as it maketh the fruit of the tree to wither and to fall down before it be ripe, so doth it nip the fruit of the womb before it comes to full perfection, and makes it to be abortive; sometimes by humidity, weakening the faculty that the fruit cannot be restrained till the due time. By dryness or emptiness, defrauding the child of its nourishment. By one of these alvine fluxes by phlebotomy and other evacuations: By inflammations of the womb and other sharp diseases. Sometimes it is caused by joy, laughter, anger, and especially fear; for in that the heat forsakes the womb, and runs to the heart for help there, (and so the cold strikes in the matrix, whereby the ligaments are relaxed, and so abortion follows:) Wherefore Plato in his time, commanded that the woman should shun all temptations of immoderate joy and pleasure, and likewise avoid all occasions of fear and grief. Abortion also may be caused by the corruption of the air, by filthy odours, and especially by the smell of a snuff of a candle; also by falls blows, violent exercise, leaping, dancing, &c.

Signs.] Signs of future abortion are extenuation of the breasts, with a flux of watry milk, pain in the womb, heaviness in the head, unusual weariness in the hips and thighs, flowing of the courses. Signs foretelling the fruit to be dead in the womb, are hollowness in the eyes, pain in the head, anguish, horrors, paleness of the face and lips, gnawing of the stomach, no motion of the infant, coldness and looseness of the mouth of the womb, and thickness of the belly, which was above is fallen down, watry and bloody excrements come from the matrix.

C H A P. XIV.

Directions for Breeding Women.

THE prevention of untimely births consists in taking away the afore-mentioned causes; which must be effected before and after the conception.

Before conception, if the body be over hot, cold, dry, or moist, correct it with the contraries; if cacochymical, purge it; if plethorical, open the liver-vein; if too gross, extenuate it; if too lean, corroborate and nourish it. All diseases of the womb must be removed, as I have shewed.

After conception let the air be temperate, sleep not overmuch, avoid watching, exercise of body, passions of the mind, loud clamours and filthy smells; sweet odours also are to be rejected of those that are hysterical. Abstain from all things which provoke either the urine or courses, also from salt, sharp and windy meats; a moderate diet should be observed.

If the excrement of the guts be retained, lenify the belly with glysters made of the decoctions of mallows, violets, with sugar and common oil, or make broth with borage, bugloss, beets, mallows, taking in the same a little manna. On the contrary, if she be troubled with the looseness of the belly, let it not be stayed without the judgment of a physician: For all the uterine fluxes have a malign quality to them, which will be evacuated before the flux be stayed.

The cough is another accident which accompanieth breeding women, and puts them in great danger of miscarrying, by a continual distillation falling from the brain. To prevent which, shave away the hair on the cornal and fatical confluences, and apply thereon this plaister. Take resinæ half an ounce; laudani one dram; citron-peel, lign
aloes,

aloes, olibani, of each a dram; styrachis liquidæ and sicca a sufficient quantity; dissolve the gums in vinegar, and make a plaster at night going to bed; let her take the fume of these trochisks cast upon the coals. Take of frankincense, styrax, powder, red roses, of each a dram and a half; sandarach eight drams; mastick, benjamine, amber, of each one dram; with turpentine make trochisks, apply a coutery to the nape of the neck, and every night let her take those pills following: Take hypocistidies, teriæ sigillatæ, fine bole, of each half an ounce; bistort, alcatia, styracis, calamint, of each two drams; cloves one dram; with syrup of myrtles, make pills.

In breeding women there is a corrupted matter generated, which flowing to the ventricle, dejecteth the appetite, and causeth vomiting. And the stomach being weak, not able to digest this matter sometimes sends it to the guts, whereby is caused a flux in the belly, which greatly stirreth up the faculty of the womb. To prevent all the dangers, the stomach must be corroborated as follows: Take lign-aloes, and nutmeg, of each one dram; mace, clove, mastick, laudanum, of each two scruples; oil of spike an ounce; musk two grains; oil of mastick, quinces, worm-wood, of each half an ounce; make an unguent for the stomach to be applied before meals. But instead thereof may be used cerocam, stomachile, galeni. Take of conserve of borage, bugloss, anthos, each half an ounce; confect de hyacinth, lemon peels candied, specierum, diamarg, pully de gemmis, of each two drams; nutmeg, diambra, of each two scruples; piony roots, diacorati, of each two drams; with syrup of roses, make an electuary, of which she must take twice a day, two hours before meals. Another accident which perplexeth a woman with child is swelling of the legs, which happens the first three months by superfluous humours falling down from the stomach and liver; for the cure whereof,

Take oil of roses two drams; salt, vinegar, of each one dram; shake them together until the salt be dissolved, and anoint the legs hot therewith, chafing it in with the hand: By pursuing it more properly, if it may be done without danger, as it may be in the fourth, fifth, or sixth month of purgation: For the child in the womb is compared to an apple on a tree: The first three months it is weak and tender, subject with the apple to fall away; but afterwards the membranes being strengthened, the fruit remains firmly fastened to the womb, not apt to mischances, and so continues all the seventh month; till growing near the time of its maturity, the ligaments are again relaxed (like the apple that is almost ripe) and grows looser every day, until the fixed time of delivery. If therefore the body is in real need of purging, she may do it without danger in the fourth, fifth, or sixth month; but not before nor after, unless in some sharp diseases, in which the mother and child both are like to perish. Apply plaisters and unguents to the reins, to strengthen the fruit of the womb. Take of gum arabic, galangale, bistort, hypocistid. and storax, of each one dram; fine bole, nutmeg, mastick, ballust, sanguis draconis, myrtle berries, a dram and a half; Wax and turpentine a sufficient quantity, make a plaister.

Apply it to the reins in the winter-time, and remove it every twenty-four hours, lest the reins be over-hot therewith. In the interim anoint the privities and reins with unguent, confitissæ; but if it be summer time and the reins hot, this plaister following is more proper: Take of red roses one pound; mastick, red sanders, of each two drams; pol, armoni, red coral, bistort, each two drams; pomegranate peel, prepared corriander of each two drams and an half; barberries, two scruples; oil of mastick and quinces, of each one ounce; juice of plantain two drams; with pitch make a plaister; anoint the reins also with unguentum-sandal.

Once

Once every week wash the reins with two parts of rose water, and one part of white wine mingled together, and warmed at the fire. This will assuage the heat of the reins, and disperse the oil of the plaister out of the pores of the skin, and cause the ointment or plaister, the sooner to penetrate and strengthen the womb: Some are of opinion, that as long as the loadstone is laid to the navel, it keeps the woman from abortion. The like is also recorded of the stone ætites being hanged about the neck, the same virtue hath the stone samius.

C H A P. XV.

Directions to be observed by Women at the time of their falling in Labour, in order to their safe Delivery, with Directions for Midwives.

AND thus having given necessary directions for child-bearing women, how to govern themselves during the time of their pregnancy, I shall add what is necessary for them to observe in order to their delivery.

The time of birth drawing near, be sure let the woman send for a skilful midwife, and that rather too soon than too late; and against which time, let her prepare a pallet, bed, or couch, and place it near the fire, that the midwife and her assistants may pass round, and help on every side as occasion requires, having a change of linen ready, and a small stool to rest her feet against, she having more force when they are bowed, than when they are otherwise.

Having thus provided, when the woman feels her pain come, and weather not cold, let her walk about the room, resting herself by turns upon the bed, and so expect the coming down of her water, which is an humour contracted in one of the outward membranes, and flows thence when it is broke
by

by the struggling of the child, there being no direct time fixed for the efflux, though generally it flows not above two hours before the birth, motion will likewise cause the womb to open and dilate itself, when lying long in bed will be uneasy, yet if she be very weak, she may take some gentle cordial to refresh herself, if her pain will permit.

If her travail be tedious, she may revive her spirits with taking chicken or mutton broth, or she may take a poached egg, but must take heed of eating to excess.

As for the postures women are delivered in, they are many, some lying in their beds, some sitting in a chair supported and held by others, or resting upon the bed, or chair: Some again upon their knees, being supported upon their arms: But the most safe and commodious way is in the bed, and then the midwife ought to mind the following rules. Let her lay the woman upon her back, her head a little raised by the help of a pillow, having the like help to support her reins and buttocks, and that her rump may ly high; for if she lies low, she cannot be well delivered. Then let her keep her knees and thighs as far distant as she can, her legs bowed together and her buttocks, the soles of her feet and heels being fixed upon a little log of timber placed for that purpose, that she may strain the stronger: And in case her back be very weak, a swathing band must be cast under it, the band being four times double, and about two inches broad; and this must be held by two persons, who with steady hand and equal motion, must raise her up at the time her pains happens, but if they be not exact in their motion it is better let alone. And at the same time let two women hold her shoulders, that she may then strain out the birth with more advantage: And then to facilitate it, let a woman stroke or press the upper part of her belly gently, and by degrees, Nor must the woman herself be faint hearted, but of good courage, forcing

forcing herself, by straining and holding her breath.

In case of delivery, the midwife must wait with patience till the child's head or other members, burst the membrane; for if through ignorance, or haste to go to other women as some have done, the midwife tear the membrane with her nails, she endangers both the woman and the child: For its lying dry, and wanting that slipperiness that should make it easy, it comes forth with great pain.

When the head appears, the midwife must gently hold it between her hands, and draw the child at such times as the woman's pains are upon her, and at no other; slipping by degrees her fore-fingers under its arm-pits, not using a rough hand in drawing it forth, lest by that means the tender infant receive any deformity of body. As soon as the child is taken forth, which is for the most part with its face downwards, let it be laid on its back, that it may more freely receive external respiration; then cut the navel-string about three inches from the body, tying that end which adheres to the belly with a silken string as near as you can, then cover the head and stomach of the child well, suffering nothing to come upon the face.

The child being thus brought forth, and it healthy, lay it by, and let the midwife regard the patient in drawing forth the secundines; and this she may do by wagging and stirring them up and down, and afterwards with a gentle hand drawing them forth: And if the work be difficult let the woman hold salt in her hands, shut them close and breath hard into them, and thereby she will know whether the membranes be broke or not. It may be also known by causing her to strain or vomit, by putting a finger down her throat, or by straining or moving her lower parts, but let all be done out of hand. If this fail, let her take a draught of raw elder-water, or yolk of a new laid egg, and smell to a piece of assafoetida, especially if she be troubled

troubled with the windy-cholick. If she happen to take cold, it is a great obstruction to the coming down of the secundines; and in such cases the midwife ought to chaff the woman's belly gently to break not only the wind, but oblige the secundines to come down. But these proving ineffectual, the midwife must chatter with her hand the extern or orifice of the womb, and gently draw it forth.

Having now discoursed of common births, or such as for the most part are easy. I shall now give directions in cases of extremity.

C H A P. XVI.

In Case of Extremity, what ought to be observed; especially to Women, who in their Travail, are attended with a Flux of Blood, Convulsions, and Fits of the Wind.

IF the woman's labour be hard and difficult, greater regard must be had then, than at other times; and first of all, the situation of the womb and posture of lying must be cross the bed, being held by strong persons, to prevent her slipping down, or moving herself in the operation of the chirurgion: Her thighs must be put asunder, as far distant as may be, and so held; whilst her head must lean upon a bolster, and the reins of her back be supported after the same manner; her rump and buttocks being lifted up, observing to cover her stomach, belly and thighs with warm linen, to keep them from the cold.

The woman being in this posture, let the operator put up his hand, if he find the neck of the womb dilated, and remove the contracted blood, that obstructs the passage of the birth; and having by degrees gently made way, let him tenderly move the infant, his hand being first anointed with sweet butter, or a harmless pomatum. And if the
waters

waters be not come down, then without difficulty may they be let forth; when if the infant should attempt to break out with its head foremost, or cross, he may gently turn it to find the feet; which having done, let him draw forth the one and fasten it to a ribbon, then put it up again, and by degrees find the other, bringing them as clogs and even as may be, and between whiles, let the woman breathe, urging her to strain in helping nature to perfect the birth, that he may draw it forth; and the readier to do it, that his hold may be the surer, he must wrap a linen cloth about the child's thighs, observing to bring it into the world, with its face downwards.

In case of a flux of blood, if the neck of the womb be open, it must be considered whether the infant or secundine comes first, which the latter sometimes happening to do, stops the mouth of the womb, and hinders the birth; endangering both the woman and child; but in this case the secundines must be removed by a swift turn; and indeed they have by their so coming down deceived many, who feeling their softness, supposed the womb was not dilated, and by this means the woman and child, or at least the latter has been lost. The secundines moved, the child must be sought for, and drawn forth, as has been directed: And if in such a case the woman or child die, the midwife or surgeon is blameless, because they did their true endeavour.

If it appears upon enquiry, that the secundines come first, let the woman be delivered with all convenient expedition, because a great flux of blood will follow; for the veins are opened, and upon this account two things are to be considered.

First, The manner of the secundines advancing, whether it be much or little; if the former, and the head of the child appear first, it may be guided and directed towards the neck of the womb as in the case of natural birth; but if there appear
any

any difficulty in the delivery, the best way is to search for the feet, and thereby draw it forth: But if the latter, the secundine may be put back with a gentle hand, and the child first taken forth.

But if the secundine be far advanced, so that it cannot be put back, and the child follow it close, then are the secundines to be taken forth with much care, as swift as may be, and laid easy without cutting the entrail that is fastened to them; for thereby you may be guided to the infant, which, whether alive or dead, must be drawn forth by the feet in all haste; though it is not to be acted unless in case of any great necessity, for in other cases the secundines ought to come last.

And in drawing forth a dead child, let these directions be carefully observed by the surgeon, viz. If the child be found dead, its head foremost, the delivery will be more difficult: For it is an apparent sign the woman's strength begins to fail her, and that the child being dead, and wanting its natural force can be no ways assisting to its delivery, wherefore the most certain and safe way for the surgeon, is to put up his left hand, sliding it as hollow in the palm as he can, into the neck of the womb, and into the lower part thereof towards the feet, and then between the head of the infant and the neck of the matrix, when having a hook in the right hand couch it close, and slip it up above the left hand, between the head of the child and the flat of his hand, fixing it in the bars of the temple towards the eye; for want of a convenient coming at these in the occipital-bone, observe still to keep the left hand in its place, and with it gently moving and stirring the head; and so with the right hand and hook draw the child forward, admonishing the woman to put forth her utmost strength, still drawing when the woman's pangs are upon her; the head being drawn out, with all speed he must slip his hand up under the arm holes of the child, and take it quite out; giving these things to the woman, viz. A toast of
fine

fine wheaten bread in a quarter of a pint of Ipocras wine.

Now the former application failing, when a woman is in her bed, let her receive the following potion hot, and rest till she feels the operation.

Take seven blue figs, cut them to pieces, add to them fenugreek, motherwort and seed of rue, of each five drams; water of penny-royal, and motherwort, of each six ounces; boil them till one half be consumed, and having strained them again, add trochisks of myrrh one dram; and saffron three grains; sweeten the liquor with loaf sugar, and spice it with cinnamon.

Having rested upon this, let her labour again as much as may be, and if she be not successful, make a fumigation of castor, opopanax, sulphur, and assafoetida, of each half a dram; beating them into powder, and wetting them with the juice of rue, until they become stiff; then burn them on coals, so that the smoke or fume may only come to the matrix and no further.

If these effect not your desire, then this plaister is now to be applied, viz. Take of galbanum an ounce and a half; colocynthis without grains two drams; the juice of motherwort and rue, of each half an ounce; add seven ounces of virgin's bees-wax, bruise and melt them together, spreading them on a scear cloth, to reach from the navel to the os pubis, spreading also to the flanks, at the same time making a convenient pessary of wood, closing it in a bag of silk, and dipping it in a decoction of round birthwort, savin, colocynthis with grains; stave-scarce, black hellebore, of each one dram, &c. A little sprig or two of rue.

But those things not having the desired success, and the woman's danger still increasing, let the surgeon use his instruments to dilate and widen the womb; to which end the woman must be set in a chair, so that she may turn her crupper as much from

from its back as is convenient, drawing likewise her legs up as close as she can, spreading her thighs as wide as may be; or if she be very weak, it may be more convenient that she be laid on the bed with her head downwards, and her buttocks raised, and both legs drawn up as much as may be; at that time the surgeon with his speculum matricis, or his apertory may dilate the womb, and draw out the child and secundines together, if it be possible; the which being done, the womb must be well washed and anointed, and the woman laid in her bed, and so comforted with spices and cordials. This course must be taken in the delivery of all dead children. Likewise with moles, secundines, and false births, that will not of themselves come forth in season: Or if the instruments aforesaid will not sufficiently widen the womb, then other instruments, as the drake's bill, and long pinchers ought to be used.

If it so happen that any inflammation, swelling, or congealed blood be contracted in the matrix, under the film of those tumours, either before or after the birth, where the matter appears thinner, then let the midwife with a pen-knife or incision instrument launch it, and press out the corruption, healing it with a pessary dipped in oil of red-roses.

If at any time through cold, or some violence, the child happens to be swelled in any part, or hath contracted a watery humour; if it remain alive, such means must be used as are least injurious to the child or mother: But if it be dead, that humour must be let out by incision to facilitate the birth.

If (as it often happens) that the child comes with its feet foremost, and the hands dilating themselves from the hips: In such cases the midwife must be provided with necessary ointments to stroke and anoint the infant with, to help its coming forth, lest it turn again into the womb, holding
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ing at the same time, both the arms of the infant close to the hips, that so it may issue forth after its manner, but if it proves too big, the womb must be well anointed. The woman may also take sneezing powder to make her strain: Those who attend may gently stroke her belly, to make the birth descend, and keep the birth from retiring back.

And sometimes it falls out that the child coming with the feet foremost, has its arms extended above its head; but the midwife must not receive it so, but put it back into the womb unless the passage be extraordinary wide, and then she must anoint both the child and the womb; nor is it safe to draw it forth, which must be done after this manner: The woman must be laid on her back, with her head depressed, and her buttocks raised; and then the midwife, with a gentle hand, must compress the belly of the woman towards the midwife, by that means to put back the infant, observing to turn the face of the child towards the back of its mother, raising up its thighs and buttocks toward her navel, that so the birth may be more natural.

If a child happens to come forth with one foot, the arm being extended along the side, and the other foot turned backward, then must the woman be instantly brought to her bed, and laid in the posture above described, at which time the midwife must carefully put back the foot so appearing, and the woman rocking herself from one side to the other, till she find the child is turned but must not alter her posture, nor turn upon her face. After which she may expect her pains, and must have great assistance and cordials to revive and to support her spirits.

At other times it happens that the child lies across in the womb, and falls upon its side; in this case the woman must not be urged in her labour, neither can any expect the birth in such a manner; there-

therefore the midwife when she finds it so, must use great diligence to reduce it to its right form, or at least to such a form in the womb, as may make the delivery possible and most easy, by moving the buttocks, and guiding the head to the passage; and if she be successful herein, let her again try by rocking herself to and fro, and wait with patience till it alters its manner of lying.

Sometimes the child hastens the birth, by expanding its legs and arms: In which, as in the former, the woman must rock herself, but not with violence, till she finds those parts fall to their proper stations; or it may be done by a gentle compression of the womb; but if neither of them prevail, the midwife with her hand must close the legs of the infant, and if she come at them, do the like to the arms, and so draw it forth; but if it can be reduced of itself, to the posture of a natural birth, it is better.

If the infant comes forward with both knees foremost, and the hands hanging down upon the thighs, then must the midwife put both knees upward, till the feet appear: Taking hold of which with her left hand, let her keep her right hand on the side of the child, and in that posture endeavour to bring it forth.

But if she cannot do this, then also must the woman rock herself, till the child is in a more convenient posture for delivery.

Sometimes it happens, that the child passes forward with one arm stretched on its thighs, and the other raised over its head, and the feet stretched out at length in the womb; in such a case the midwife must not attempt to receive the child in that posture, but must lay the woman on the bed, in the manner aforesaid, making a soft and gentle compression on her belly, to oblige the child to retire, which if it does not, then must the midwife thrust it back by the shoulder, and bring the arm that was stretched above the head, to its right station; for there

there is more danger in these extremities; and therefore the midwife must anoint her hands first, and the womb of the woman with sweet butter, or a proper pomatum, thrusting her hand as near as she can, to the arm of the infant, and bring it to the side.

But if this cannot be done, let the woman be laid on her bed to rest a while, in which time, perhaps the child may be reduced to a better posture, which the midwife finding, she must draw tenderly the arms close to the hips, and so receive it.

If an infant come with its buttocks foremost, and almost double: then the midwife, anointing her hand, must thrust it up, and gently heaving up the buttocks and back, strive to turn the head to the passage, but not too hastily, lest the infants retiring should shape it worse; and therefore if it cannot be turned with the hand, the woman must rock herself on the bed, taking some comfortable things as may support her spirits, till she perceives the child to turn.

If the child's neck be bowed, and it comes forward with its shoulders, as sometimes it doth, with the hands and feet stretched upwards, the midwife must gently move the shoulders, that she may direct the head to the passage; and the better to effect it, the woman must rock herself as aforesaid.

These, and other the like methods are to be observed, in case a woman hath twins, or three children at a birth, as sometimes happens. For as the single birth hath but one natural, and many unnatural forms, even so it may be in double or treble births.

Wherefore in all such cases, the midwife must take care to receive that first which is nearest the passage; but not letting the other go, lest by retiring it should change the form. And when one is born, she must be speedy in bringing forth the other; and this birth if

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If the child's neck be bowed, and it comes forward with its shoulders, as sometimes it doth, with the hands and feet stretched upwards, the midwife must gently move the shoulders, that she may direct the head to the passage; and the better to effect it, the woman must rock herself as aforesaid.

These, and other the like methods are to be observed, in case a woman hath twins, or three children at a birth, as sometimes happens. For as the single birth hath but one natural, and many unnatural forms, even so it may be in double or treble births.

Wherefore in all such cases, the midwife must take care to receive that first which is nearest the passage; but not letting the other go, lest by retiring it should change the form. And when one is born, she must be speedy in bringing forth the other; and this birth if

if it be in the natural way, is more easy, because the children are commonly less than those of single birth, and so require a lesser passage. But if this birth come unnaturally it is far more dangerous than the other.

In the birth of twins, let the midwife be very careful that the secundines be naturally brought forth, lest the womb being delivered of its burden fall, and so the secundines continue there longer than is consistent with the woman's safety.

But if one of the twins happen to come with the head, the other with the feet foremost, then let the midwife deliver the natural birth first, and if she cannot turn the other, draw it out in the posture it presses forward, but if that with its feet downward be foremost, she may deliver that first turning the other side.

But in this case, the midwife must carefully see that it be not a monstrous birth, instead of twins as a body with two heads, or two bodies joined together, which she may soon see; if both the heads come foremost, by putting up her hand between them as high as she can, and then if she find they are twins, she may gently put one of them aside to make way for the other, taking the first which is most advanced, having the other, that she do not change its situation.

And for the safety of the first child, as soon as it comes forth out of the womb, the midwife must tie the navel-string as hath before been directed, and also bind it with a large and long fillet, that part of the navel that is fastened to the secundines the more ready to find them.

The second infant being born, let the midwife carefully examine whether there be not two secundines, for sometimes it falls out, that by the shortness of the ligaments, it retires back to the prejudice of the woman. Wherefore lest the womb should close, it is most expedient to hasten them forth with all convenient speed.

If two infants are joined together by the body as sometimes it monstiously falls out, then though the head should come foremost, yet it is convenient, if possible, to turn them, and draw them forth by the feet, observing that when they come to the hips, to draw them out as soon as may be.

And here great care ought to be used in anointing and widening the passage. But these sort of births rarely happening, I shall need to say the less of them, and therefore shall next shew how women should be ordered after delivery.

C H A P. XVII.

How Child-bearing Women ought to be ordered after delivery.

IF a woman has had very hard labour, it is necessary she should be wrapt up in a sheep's skin taken off before it is cold, applying the fleshy side to her reins and belly. Or, for want of this, the skin of a hare or coney, flead off as soon as killed, may be applied to the same parts; and in so doing the dilation made in the birth, and the melancholy blood expelled from these parts, continuing these for an hour or two.

Let the woman afterwards be swathed with fine linen cloth about a quarter of a yard in breadth, chafing her belly before it is swathed, with oil of St. John's wort: After that raise up the matrix with a linen cloth many times folded, then with a little pillow, or quilt, cover her flanks, and place the swathe somewhat above the haunches, winding it pretty stiff, applying at the same time a warm cloth to her nipples, and not presently applying the remedies to keep back the milk, by reason the body at such a time, is out of frame; for there is neither vein nor artery which does not strongly beat, and remedies to drive back the milk, being of a dissolving nature, it is improper to apply them to the breasts, during

such disorder, lest by so doing, evil humours be contracted in the breast. Wherefore twelve hours at least ought to be allowed for the circulation and settlement of the blood, and what was cast upon the lungs, by the vehement agitation during the labour, to retire to its proper receptacles.

Some time after delivery, you may make a restrictive of the yolks of two eggs, and a quarter of a pint of white wine, oil of St. John's wort, oil of roses, plantain, and rose-water, of each an ounce; mix them together, fold a linen cloth, and apply it to the breast, and the pains of those parts will be greatly eased.

She must by no means sleep presently after delivery, but about four hours after, she may take broth, caudle, or such liquid victuals as are nourishing; and if she be disposed to sleep, it may be very safely permitted. And this is as much (in case of a natural birth) as ought immediately to be done!

But in case of any extremity, or an unnatural birth, the following rules ought to be observed.

In the first place, Let the woman keep a temperate diet, by no means overcharging herself after such an extraordinary evacuation, not being ruled by giving credit to unskilful nurses, who admonish them to feed heartily, the better to repair the loss of blood. For that blood is not for the most part pure, but such as has been detained in the vessels or membrane, better voided, for the health of the woman than kept, unless there happen an extraordinary flux of the blood. For if her nourishment be too much, it may make her liable to a fever, and increase the milk too much; which crudding, very often turns to potheries.

Wherefore it is requisite, for the first five days especially, that she take moderately, pandor broth, poached eggs, jelly of chickens, or calfs feet, or fresh barley-broth, every day somewhat increasing the quantity.

And if she intend to be a nurse to her child, she may

may take something more than ordinary, to increase the milk by degrees, which must be of no continuance, but drawn off either by the child or otherwise. In this case likewise observe, to let her have coriander or fennel-seeds, boiled in her barley-broth, but by all means for the time specified, let her abstain from meat. If no fever trouble her, she may drink now and then a small quantity of pure white wine, or claret, as also syrups of maidenhair, or any other syrup that is of an astringent quality, taken in a little water well boiled.

And after the fear of a fever, or contraction of humour in the breast is over, she may be nourished more plentifully with the broth of pullets, capons, pigeons, mutton, veal, &c. which must not be till after eight days from the time of her delivery, at which time the womb, unless some accident hinder, has purged itself. It will be then likewise expedient to give cold meats, but let it be sparing, that so she may the better gather strength.

And let her during the time, rest quietly and free from disturbance, not sleeping in the day time if she can avoid it.

Take of both the mallows and pelitory of the wall, an handful; cammomile and melilot flowers of each an handful; anniseeds and fennel-seeds, of each two ounces; boil them in the decoction of a sheep's head, and take of this three quarters, dissolving in them common honey, coarse sugar, and new fresh butter two ounces, strain it well, and administer it glysterwise, but if it does not operate well, take an ounce of catholicon.

C H A P. XVIII.

How to expel the cholick from women in child-birth.

TH E S E pains frequently afflict the woman no less than in pains of her labour, and are by the ignorant taken many times the one for the other, and sometimes they happen both at the same instant, which is occasioned by a raw, crude, and watery matter in the stomach, contracted through ill digestion, and while such pain continues, the woman's travail is retarded.

Therefore to expel fits of the cholick, Take two ounces of oil of sweet almonds, and an ounce of cinnamon-water, with three or four drops of spirit of ginger, then let the woman drink it off.

If this does not abate the pain, make a glyster of cammomile, balm-leaves, oil of olives, and new milk, boiling the former in the latter. Administer it as is usual in such cases. And then fomentations proper for dispelling of wind, will not be amiss.

If the pain prove the gripping of the guts, and long after delivery. Then take the root of great comfrey, one dram; nutmeg and peach kernals, of each two scruples. Yellow amber, eight drams; amber-grease a scruple; bruise them together, and give them to the woman as she is laid down, in two or three spoonfuls of white wine; but if she be feverish, then let it be in as much warm broth.



T H E

FAMILY PHYSICIAN:

Being choice and approved Remedies for several Distempers incident to Human Bodies.

For Apoplexy.

TAKE man's skull prepared, powder of the roots of male-peony, of each an ounce and a half; contrayerva, bastard dittany, angelica, zedoary; of each two drams, mix and make a powder; add thereto two ounces of candied orange and lemon-peel, beat all together to a powder, whereof you may take half a dram, or a dram.

A Powder for the Epilepsie, or Falling sickness.

Take of opopanax, crude-antimony, dragon's blood, castor, peony-seeds, of each an equal quantity; make a subtil powder, the dose from half a dram in black cherry water. Before you take it, the stomach must be cleansed with some proper vomit, as that of Mynsicht's emetick tartar, from four grains to six; if for children, salt of vitriol, from a scruple to half a dram.

For an Head-ach of a long standing.

Take the juice of powder, or distilled water of hog lice, and continue the use of it.

For

For Spitting of Blood.

Take conserve of consrey, and of hipps, of each an ounce and a half; conserve of red roses, three ounces; dragon's blood a dram; species of hyacinths two scruples; red coral a dram; mix, and with syrup of red poppies make a soft electuary, take the quantity of a walnut night and morning.

For a Looseness.

Take of Venice-treacle and diascordium, of each half a dram in warm ale, water-gruel, or what you best like, last at night going to bed.

For the Bloody flux.

First take a dram of powder of rhubarb in a sufficient quantity of conserve of red roses, in the morning early; then at night take of torrified or roasted rhubarb half a dram; diascordium a dram and a half; liquid laudanum cydoniated, a scruple; mix, and make a bolus.

For an Inflammation of the Lungs.

Take charious-water ten ounces, water of red-poppies three ounces; syrup of poppies an ounce; pear prepared a dram; make a julep, and take six spoonfuls every fourth hour.

An Ointment for the Pleurisy.

Take oil of violets, or sweet almonds; of each an ounce; with wax and a little saffron, make an ointment, warm it, and bath it upon the part affected.

An Ointment for the Itch.

Take sulphur vive in powder, half an ounce; oil of tartar per deliquium, a sufficient quantity; ointment of roses, four ounces; make a lineament, to which add a scruple of ryhodium to aromatize, and rub the parts affected with it.

For a running Scab.

Take two pounds of tar, incorporate it into a thick mass, with good sifted ashes; boil the mass
in

in fountain water. adding leaves of groundivy, white horehound, fumitory roots of sharp pointed dock, and of flecan-pan, of each four handfuls; make a bath to be used with care of taking cold.

For Worms in Children.

Take worm-feed half a dram; flour of sulphur a dram; salt-prunelle, half a dram; mix and make a powder. Give as much as will ly on a silver three-pence, night and morning in grocers treacle or honey, or for people grown up, you may add a sufficient quantity of aloes, rosat, and so make them up into pills, three or four thereof may be taken every morning.

For Fevers in Children.

Take crab's eyes, a dram, cream of tartar, half a dram; white sugar-candy finely powdered, the weight of both; mix all well together, and give as much as will ly upon a silver three-pence in a spoonful of barley-water, or sack whey.

A quieting Night draught when the Cough is violent.

Take water of green wheat six ounces; syrup of diascordium three ounces; mix, take two or three spoonfuls going to bed every night, or every other night.

For a Tympany Dropsy.

Take roots of chervil, and candied erigon roots, of each an ounce: Roots of butchers-broom two ounces; grafs-roots three ounces; shavings of ivory and harts-horn, of each two drams and a half; burdock-seeds three drams; boil them in three pounds of spring water to two. While the strained liquor is hot, pour it upon the leaves of water cresses and goose-grass bruised, of each a handful; adding a pint of rhenish wine: make a close infusion for two hours, then strain out the liquor again, and add to it three ounces of magistral water of earth-worms, and an ounce and a half of the syrup of the five opening

opening roots, make an apozem, whereof take four ounces twice a day.

For an inward Bleeding.

Take leaves of plantain, and stinging nettles, of each three handfuls; bruise them very well, and pour on them six ounces of plantain water, afterwards make a strong expression, and drink the whole off. Probatum est.

F I N I S.

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the priest, forbidden wine. Chap. x, xi. What beasts may be eaten.
Come near, carry your brethren from before the sanctuary out of the camp.
5 So they went near, and carried them in their coats out of the camp; as Moses had said.
6 And Moses said unto Aaron, and unto Eleazar, and unto Ithamar his sons, Uncover not your heads, neither rend your clothes; lest you die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.
19 And Aaron said unto Moses, Behold, this day have they offered their sin-offering, and their burnt-offering before the LORD: and such things have befallen me: and if I had eaten the sin-offering to-day, should it have been accepted in the sight of the LORD?
20 And when Moses heard that he was content.

Chap. xxi. The people's offerings.
32 And that which remaineth of the flesh and of the bread shall ye burn with fire.
33 And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.
34 As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.
35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.
17 And he brought the meat-offering, and took an handful thereof, and burnt it upon the altar, beside the burnt-offering of the morning.

Chap. xxiii. Be ye careful for the people.
27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.
28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.
29 For Moses had said, Consecrate yourselves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.
30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now

Chap. xxv. The golden altar.
7 And Moses took the gold, and pitched it without the camp, and called it the golden altar, and it came to pass, that every day he burnt incense upon the altar of the LORD: as the LORD commanded Moses.
8 And it came to pass, when he went out unto the tabernacle, and all the people rose up, and stood at the door of the tabernacle, and Moses said, Hearken unto the voice of the LORD, and ye shall be blessed.

Chap. xxvi. The golden altar.
17 And he brought the meat-offering, and took an handful thereof, and burnt it upon the altar, beside the burnt-offering of the morning.
18 And he brought the drink-offering, and poured it out upon the altar, beside the burnt-offering of the morning, as the LORD commanded Moses.
19 And he brought the golden altar, and pitched it without the camp, and called it the golden altar, and it came to pass, that every day he burnt incense upon the altar of the LORD: as the LORD commanded Moses.
20 And it came to pass, when he went out unto the tabernacle, and all the people rose up, and stood at the door of the tabernacle, and Moses said, Hearken unto the voice of the LORD, and ye shall be blessed.

Chap. xxvii. The golden altar.
17 And he brought the meat-offering, and took an handful thereof, and burnt it upon the altar, beside the burnt-offering of the morning.
18 And he brought the drink-offering, and poured it out upon the altar, beside the burnt-offering of the morning, as the LORD commanded Moses.
19 And he brought the golden altar, and pitched it without the camp, and called it the golden altar, and it came to pass, that every day he burnt incense upon the altar of the LORD: as the LORD commanded Moses.
20 And it came to pass, when he went out unto the tabernacle, and all the people rose up, and stood at the door of the tabernacle, and Moses said, Hearken unto the voice of the LORD, and ye shall be blessed.

as hath not been
the foundation there-
of until now.

Send therefore now, and gather
up, and all that thou hast in the
field, for upon every man and beast
it shall be found in the field, and
it shall not be brought home, the hail
come down upon them, and they
shall die.

He that feared the word of the
LORD, amongst the servants of Pha-
raoh, his servants and his cat-
tles, were in the houses.

He that regarded not the
word of the LORD, left his servants
and his cattle in the field.

And the LORD said unto Mo-
ses, Stretch forth thine hand toward
the heaven, that there may be hail in all
the land of Egypt; upon man, and upon
beast, and upon every herb of the
field, throughout the land of Egypt.

And Moses stretched forth his rod
toward the heaven, and the LORD sent
hail, and the fire ran along
under the hail, and the LORD
rained hail upon the land of Egypt.

There was hail, and fire ming-
led with the hail, very grievous, such
as there was none like it in all the land
of Egypt since it became a nation.

And the hail smote throughout
all the land of Egypt, all that was in
the field, both man and beast; and the
hail smote every herb of the field, and
broke every tree of the field:

And in the land of Gosen,
where the children of Israel were,
there was no hail.

And Pharaoh sent, and called
Moses and Aaron, and said unto
them, I have sinned this time: the
LORD is righteous, and I and my
house are wicked.

Stand now before the LORD, (for it is
evident that there be no more mighty
one like unto thee,) and hail; and I will
let thee and thy people go: ye shall stay no longer.

And Moses said unto him, As
soon as I am gone out of the city, I
will spread abroad my hands unto the
LORD, and the thunder shall cease,
neither shall there be any more hail;
that thou mayest know, how that the
LORD is the LORD.

And as for thee, and thy servants,
ye shall not yet fear the
LORD.

And the flax and the barley was
smitten, for the barley was in the ear,
and the flax was bolted.

And the wheat and the rye were
smitten: for they were not grown
up.

And Moses went out of the city
unto Pharaoh, and spread abroad his
hands unto the LORD: and the thun-
der ceased, and the rain was
not.

thy bed-chamber, and upon
and into the house of thy servants, as
upon thy people, and into thine oven,
and into thy kneading-troughs.

4 And the frogs shall come up both
on thee, and upon thy people, and up-
on all thy servants.

5 ¶ And the LORD spake unto Mo-
ses, Say unto Aaron, Stretch forth thine
hand with thy rod over the streams, o-
ver the rivers, and over the ponds, and
cause frogs to come up upon the land
of Egypt.

6 And Aaron stretched out his hand
over the waters of Egypt; and the
frogs came up, and covered the land
of Egypt.

7 And the magicians did so with
their enchantments, and brought up
frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses
and Aaron, and said, Intreat the LORD,
that he may take away the frogs from
me, and from my people: and I will
let the people go; that they may do
sacrifice unto the LORD.

9 And Moses said unto Pharaoh, G-
ry over me: when shall I intreat
thee, and for thy servants, and for
people, to destroy the frogs from th-
and thy houses, that they may ren-
in the river only?

10 And he said, To-morrow.
he said, Be it according to thy word:
that thou mayest know, that there
is none like unto the LORD our God.

11 And the frogs shall depart from
thee, and from thy houses, and from
thy servants, and from thy people;
they shall remain in the river only.

12 And Moses and Aaron went out
from Pharaoh: and Moses cried unto
the LORD, because of the frogs which
he had brought against Pharaoh.

13 And the LORD did according to
the word of Moses: and the frogs died
out of the houses, out of the villages,
and out of the fields.

14 And they gathered them
upon heaps: and the land
was dry.

15 But when Pharaoh
was respite, he hardened
and hearkened not unto
the LORD had said.

16 ¶ And the LORD
said, Say unto Aaron,
rod, and smite the dust
that it may become lice
all the land of Egypt.

17 And they did so:
Aaron stretched out his hand
and smote the dust
it became lice in
all the dust of the
throughout all the
land of Egypt.

18 And the magi-
cians, they also did so
their enchantments to
bring up lizards, and
frogs, and all manner of
reptiles, and they stood
upon the people.

19 Then the magicians said
unto Pharaoh, This is the finger of
God.